



En quibus afflavit virtus diffusa decorem,
 Quem Marti summè auctum reddidit, Ora vides.
 Si simul viderem reformat, doctumq; piump;
 Vera Patris Pauli scilicet fecit erit.



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SOLILOQUIES
OR
The Document
OF
CHRISTIAN
Perfection.

*Of the venerable and famous
Father Paul, of St. Magdalen
formerly Guardian of the En-
glish Colledge of St. Bonaver-
ture, of the Seraphick Order
the Fryers minors at Doway
Crowned with Martyrdom
London, April. 11th. 1643.
Faithfully Translated out
the 6th. and last Latine Edi-
tion.*

At Doway in the Year, 1674
Permissu Superiorum.

THE DOCUMENT
OF
CHRISTIAN



THE
PREFACE
containing the
Life of the
AUTHOR.

Pity, me thinks, it was, that
this little Book which
breaths nothing but Piety
and Perfection; and which
has been printed and reprinted in se-
veral other Languages, had not
sooner appeared speaking the mother
tongue of its own parent: in which
it might have been hoped, to have
found the same welcome that stran-
gers have given it, and to have had
some good effect upon the Readers

affections, by helping to warm and preserve them, from that wofull Tepidity and ticeituousness into which we are fallen: for such use it to be the common influence of those fervent expressions and sentences, which are prompted by a heart, enkindled with that fire, which our Saviour came to cast on the earth, and would have it to burn; and with these certainly doth this Book every where abound.

A Preface it needs not, to open the Understanding; but to move the Will, it may: for who cannot easily understand, what it is to mortify the flesh, with the concupiscences thereof; to do penance, to think humbly of ones self, to take up our cross, to imitate our Saviour, &c. but to move the will effectually to the practise of them, is not so easy. For here stays in all the Sensual appetites, which, to the utmost
of

of their power, sollicite us to take delight in their objects; and so importunate are they, and so frail are we,) that for the most part they overcome us, corrupt the Understanding, and permit not reason to offer better things to the Will: the Sensual man not perceiving those things that are of the Spirit of God: And hence, those that endeavor to mortify their sensuality, presently see that other law in their members, repugning to the law of their Will, and captivating them in the law of sin. Sometimes comes in also the Will her self, weakened by sin, and fallen in love with her own corruption; and she, by her supremacy abused, calls away the understanding from the consideration of holy things, and all things that might reform her, and her inferiour appetites, and sets it a work to think of something that

may please her better; so stopping
out the light, and will not under-
stand that she may do well. Now
here indeed a Preface is needfull.
But if these Documents of Per-
fection, so pious, so pressing, so in-
flamed with the fire of heaven, can
not warm and move our Will, I know
not what to find that can; unless to
these holy Words, I should describe
the holy Life, and adjoyn the devout
Exercises of their Author. And
perhaps Example in this case may
do more than Precept; or at least
the perfections of his Life and Ex-
ercises, may facilitate and enliven
his Documents of Perfection.
For what Pilgrim going to Jerusa-
lem, after having had a difficult way
described to him, would not be
much moved and encouraged, to be-
shew those, who notwithstanding
all these difficulties, have come
safe thither, and have beaten the

way

way thither for him. Therefore for
a Preface, I will give you an Epi-
tome of this holy man's Life, and
some of his select Exercises;
which are as follow.

His Name was Henry Heath,
born in Peterburgh in the County
of Northampton, about the year of
Our Lord's Incarnation, 1600.
From his youth he was always
given to his Book; and having
made good progress in his Hu-
manity, he was sent to Saint
Bener's Colledge in Cambridge,
where devoting himself to a Pi-
ous and religious life beyond
his companions, and sedulously
labouring in the Academical
sciences; for above five years
together, winter and summer, he
rose continually at two a clock
in the morning to his Study.
And this not only for himself,
* 3 but

but if any others in the Colledge desired to rise before the ordinary time, he willingly called them.

Being now made Batcheler of Arts, and chosen Librarian of the Colledge; and having before observed, as he thought, some defects in the principles of his Religion; and having now gotten books and opportunity to examin the matter more thorowly, willing to hear both parties speak in their own cause; he first reads *Bellarmin*, and then *Whitaker* against him. But thereby, instead of satisfying his scruples, he discovers another defect, to wit, the unfair dealing of *Whitaker* in citing his Authors; whereas he found *Bellarmin* to deal very sincerely. This made him to think better of Catholick Religion, and desirous

ol- sious to look farther into it.
he Whereupon he gave himself to
al- the reading of the Fathers; and
of finding them to deliver the Ca-
of tholick Faith, he became inflamed
e- in his mind towards that Religi-
on. And having now discover-
ed his error, and the sleights by
of which the too credulous are kept
from the sight of truth, his zeal
re his neighbors' Salvation,
e- moved him both privately and
publickly, as occasion was offer-
ed, to shew to them by what fal-
lacies and abuses they were be-
trayed into error. And this he
did so clearly, that ere long he
reduced four of his Colleags to
the Catholick Faith, who not
only left their Colledge, but
not long after the world also,
and became Religious men:
three of them in the holy Order
of Saint Francis; and the other

in the holy Society of *Jesu*, where they lived most exemplarily, and died as piously.

Thus he discovered the light, and thus he made it shine to others: but the manner of his reconciliation to the Church, is worth the noting. He not daring to put his candle under a bushel, still endeavors as occasion serves, to defend and propagate the Catholick Faith: Which being taken notice of, it was resolved by his superiors, either to clap him up in prison, or with confusion to Expel him the University; which so soon as he heard, he withdrew himself from his Colledge, and repairs to *London*; and hitherto having no acquaintance with any Priest, or Catholicks, goes to the *Spanish* Embassadors house, which used to be the

com-

common Sanctuary to poor Catholicks in spiritual distress; but, (so providence would have it,) being here frustrated of his hopes, he enquires out a Catholick Gentleman, of whom he might receive some help and directions, for his formal union to the Church: but by him he is repulst, and with a sharp rebuke, being taken for a counterfeit. And now destitute of friends, and not knowing which way on earth to turn himself for help, he remembers what he had read of the Devotion of some Catholicks, who being in distress, and conscious of their own unworthiness, not only beg the prayers of good people, but apply themselves to the Saints in heaven, and in an especial manner, to the *Blessed Virgin* Mother of God, who for the power of her

intercession, in obtaining mercy at God's hands, for those that be in distress, hath merited the titles of *Mother of Mercy*, and *Comforter of the Afflicted*, and to her he humbly commends his condition, and instantly implores her aid. This done, behold ! not long after, (to confirm him and others, it may be thought, in the point of Invocation of Saints,) the same Gentleman who before had repel'd him with reproach, now kindly accosts him ; with much courtesy treats him ; and affords him all manner of Comfort, brings him to a very Reverend Clergy-man, who receiving his general Confession, reposes him in the bosom of the holy Catholick Church, and sends him to the *English Colledge of the Venerable Secular Clergy at Down*,

Doway, where, according to his hearts desire, he was provided of all things, both for body and soul.

And now having changed his Religion, his Colledge, his Country, and changed also in the inward man, he leads such a manner of Life, that he became to all, *a sweet odor of Christ unto God*, edifying his neighbor both by doctrine and example, and thereby disposing himself to higher perfection, to which he was called in this manner. It happened, that the *English Franciscan Friars* came there to the Colledge where he was; on whom fixing his eyes, and considering their poverty and penance; going barefoot; without money; and humbly begging their food for God's sake; he began, (as he himself often said,)

said,) to expostulate with him-
self in this sort. And are not
these the true followers and per-
fect Disciples of Christ? Do not
these exactly observe the rule,
which Christ our great Master
gave to his Disciples, when he
sent them to preach? Saying,
Possess not gold nor silver, nor mo-
ny in your purses, nor a scrip for
the way, neither two coats, nor
shoes, &c. Is not here the very
practise of the Apostolical Life?
Behold we have left all things and
followed thee: for which Christ
hath promised so high a reward;
And you shall sit upon the twelve
Thrones judging the twelve tribes
of Israel, &c. Is not this that
life which the holy Fathers have
dignified with so great titles
calling it the beauty of the Eccle-
siastical plant: the selecter part of
the Church: terrestrial Angels:
the

the imitators of Christs, &c. Why
do I put off my leaving all
things, and follow^{ing} this exam-
ple? What can be found more
convenient and accommodated
to the imitation of Christ, who
was born, lived and died in
great poverty, humility and au-
st-rity, than this manner of li-
ving? This, said he to himself,
is a life very proper and fit for
my purpose. Wherefore I
am resolved, that I may become
a perfect disciple of Christ, to
abandon all the uncertain things
of this world, and to carry my
cross of penance and austerity
with my Savior. These medi-
tations he had, and communi-
cated them to his Confessor;
who a prudent man as he was,
at first advised him to consider,
he was but a young Catholick,
and that the kind of life he as-
pired

pired to, was severe and hard ;
and therefore that he ought first
to sit down, and reckon the charges
that are necessary for the building of
such a tower, and see whether he
were able to finish it : But having
found his resolution was firm
and constant, his Confessor im-
parts it to the President and
Seniors of the Colledge, who
judge it wisdom forthwith to
yield to the inspiration of the
Holy Ghost.

His Vocation to Religion be-
ing thus approved by his Supe-
riors, he repairs to the Colledge
of the English Frier Minors in
the same City, and there on his
knees humbly begs, that he
may be admitted to their Habit
of probation, to do penance for
his sins, and to amend his life.
Which being granted him, he
takes the habit of the Order,
with

with the name of *Paul of St. Magdalen*; and begins his Novice-ship with great fervor and edification; and continued it with admirable progress: For those seeds of virtue, which in others, use not to fructify til the ground be well tilled & cultivated, by Mortifications and other dispositions, in him, it being cast upon good ground, presently brought forth fruit in abundance; for none was more severe in maceration of the flesh; none more diligent in prayer; none more perfect in the abnegation of his will; none more fervent in the love of God and heavenly things, than he. In fine so prompt, so exact in all exercises of Piety and regular Discipline was he, that he seemed a clear mirror of Devotion, worthy to be proposed to the eyes of all.

And

And now his Novice-ship being ended, and he admitted to his profession, we may justly expect, his progress in perfection should be proportionable to his obligation, as indeed it was ; for having made solemnly his vows of Religion, and thereby lifted himself under the banner of our Saviour's Standard-bearer, the Seraphical Father St. Francis, with new ardors of affection, he girds up his loyns, fixes his eye upon his Captain, and follows him close in his course of Evangelical perfection, most exactly following his Rule and Orders. And although he waged War against all vices, yet he singles out two Capital enemies, to wit, *Sloth*, the profest enemy of a spiritual progress, which is that that makes us weary of well-doing ; and if it can
but

but hinder us to go forward, we are sure to go backward; and this *St. Francis* particularly branded with this mark *the enemy of the soul*: and this day and night he impugned by continual, either Praying, Reading, or works of Mercy to his neighbors. The other was *Pride*, a dangerous enemy also to our progress; for this persuades us sinful worms, to have a high conceit of our selves, and that we are good enough, and may now sit down, as having gone far enough in the way of virtue: and in this too, the Soldier follows the example of his Captain *St. Francis*, who though he were an exact pattern of virtue and perfection; yet, as if he had hitherto done nothing, he would excite his Brothers saying; *Go to Brothers let us now begin.* Of his other virtues
and

and works of Piety, I will say nothing now, but only of that which must give a virtue and merit to all the rest, which was his *Ardent love of God*, in which he was so habituated, that neither studies of what sort soever, nor discourse, though in time of recreation, if they tended not thither, were welcome to him. But the discourses of God, and the excellency of Christian justice, these were so pleasant to him, that he seemed wholly to have put off the old man, with his acts, and put on the new, and to have his whole conversation already in heaven.

These qualities disposed him most aptly to the study of Theology, and divine things; In which the same Master under whom he had made so great progress in virtue, (and who was
no

no less subtle in Theological Speculations than eminent in Religious practices, to wit, the very Reverend Father F. Francis a S. Clara,) was his Master again, in Scholastical Divinity; in which also he made so extraordinary proficiency, that the Eminent Master, Doctor Polum, the then Regius professor of the University of Down, being present at his publick Defensions in Divinity, gave this elogy of him; I speak candidly, says he, in my whole life time, I never heard any one more learned than he that defended the Conclusions. And no marvell; seeing God never denies his graces to those that dispose themselves for them, as this our holy man did, who laid this for a principle in all his studies, first to seek the Kingdom of God,
and

and the justice of that ; to which
being conjoynd his natural en-
dowments of an accurate wit, a
firm and ready judgment, and
tenacious memory, with indefa-
tigable industry, he must needs
accumulate a vast treasury of
Science, rather Sapience, which
who so have, as the Wiseman saith,
are made partakers of the friend-
ship of God : and this was the stu-
dy of his studies ; for not curi-
osity, or vain glory was his end,
but that moved him most, which
moved him most ardently to the
love of God, and edification of
his Neighbor. And as his sci-
ence was very profound, resol-
ving it self into the origen of all
wisdom, God ; so was it of great
latitude, as the Archieves of his
Covent do witness, in which are
conserved, at least thirty several
Treatises of all sorts of Learn-
ing

ing, Logical, Philosophical, Theological, as well Positive and Polemick, as Speculative; Legal, both Civil and Canonical, Historical, Spiritual, to a great degree of Sanctity, with helps both for Scripturists and Sermonists.

These gifts and graces drew the eyes of all upon him, and his own eyes too, thereby the more to humble himself; as knowing by how much the more his talents increased, by so much the more, was he to render an account to his Lord for them. And this his humility still more exalted him, both in his Colledge and Convent. In his Colledge, he was advanced to the first chair in Scholastical divinity; wherein he presided many years, reading the Text of the subtile Doctor Scotus, and clearing

clearing in it the obscure and
controversial places; solving
with much facility the objections
against them; and confirming
most solidly his positions,
by authority of Councils
and Fathers, and Theological
reasons, with great applause of
the University; where his me-
mory is yet precious to all that
knew him. In his Convent, he
was several times constituted
immediate Superior, or Guar-
dian. He was also made *Custus*
Custodum, and commissary Pro-
vincial in the parts of *Flanders*.
These and other offices, which
he underwent, he sought not for,
but with greatest humility and
modesty, as far as Obedience
would give him leave, he de-
clined and refused: but being
once imposed upon him, he ad-
ministered them with approved
vigi-

vigilancy and fidelity. To confirm all this, I will give you the testimony, or rather the just sentence, of his Superior, the most Reverend Father F. Marchant, Commissary General in the holy Order of St. Francis over the Britanick, Germanick, and Belgick provinces, and who had often visited the English province) which was this. *Fuit vir ille* &c. says he, This man in his time was of a Lamb-like meekness; a Mirror of integrity and sincerity; among his Brothers; a Lanthorn of piety, a Rule of religious observance; among the great lights of divine Learning in the University of Down, a Star not less bright than inflaming; in the English province, he was preferred and profitable in the offices of *Custos, Guardian, Lector of Divinity, &c.* His

His being advanced above others in a very penitential Order, made him not to dispeace with himself in penance; but rather to give himself an example of penance to others. And first, for the macerating of his flesh he was extraordinary; for besides the fasts of the Church, and of his Order, (which is more than six months in twelve) he fasted for several years together, excepting two or three days in the week, in bread and water. His great fasting disposed him to long Watching, which from before midnight, when he was called to Matins, he often continued in the Quire till Prime, in prayer and meditation; and when he went to rest, he laid him not down on his straw bed, (no other his Order allowed) but spreading

blanket, out of respect to his
habit, he there slept on the
ground. And not contented
with the roughness only of his
course habit next his skin, un-
der that he put on a sharp hair-
cloth, and girt himself with an
iron chain, which he wore to
his death. To these, besides
his disciplining with the Com-
munity, which was thrice a
week, he frequently by himself
took disciplines to the effusion of
blood. These, and many other
exquisite ways of mortification,
which the fervor of his Devo-
tion found out, he practised on
his flesh, following the counsel
of St. Paul in mortifying the deeds
of the flesh, and chastising his body,
and bringing it in subjection to the
spirit. Next his poverty was
most exact, which he not only
owed for his poor Saviours sake,

†

†

wh

who stript of all things, dis-
naked on the Cross; but also for
the many commodities
brought along with it. Lastly
in his Obedience, he was most
perfect, that herein also, he
might make himself the like
his Saviour, who for us became
obedient to the death of the
Cross. And whilst thus he
was a prodigy of severity to him-
self, he was towards others most
benign and indulgent.

Being by the virtues aforesaid
mortified to the world, and all
things therein, he was fitly dis-
posed for Prayer, and might
truly say with the holy Apostle,
*I live, now not I, but Christ liveth
in me*, by his quickning grace,
which moved him always to-
wards an actual union with God
in Prayer, or good Works; by
Prayer, sanctifying his works of
piety;

piety; and by his pious Works
exciting himself to prayer. He
never mist being at Quire night
or day, paying that tribute to
his Sovereign Lord with the rest
of the Community, and often
after Matins passing the whole
night in prayer with God. Leaving
the Quire, he left not his Prayer;
but in his Cell, at his Au-
dies; in the garden, at his la-
bors; in the refectory, at his re-
pasts; abroad, in his journies,
his heart was elevated to God,
which discovered it self; some-
times by his lips in Jaculatory
prayers; sometimes by sighs and
amorous groanes; sometimes by
tears of compassion overflowing
upon his neighbors miseries, es-
pecially seeing so many souls of-
fending God and perishing. And
this set him strenuously on work
in the exercises of mercy, cor-

poral and spiritual, with great
tenderness visiting the sick, par-
ticularly the poor sick; comfort-
ing the afflicted; admonishing
sinners, and exhorting them to
penance, *pouring in oyl and wine*
and binding up their wounds; in-
structing the ignorant, gladly
bestowing many hours, nay
whole days in that employment.
But above all, he was most ze-
alous for those seduced by error
from the Catholick Church;
and when he met with any such
as if inflamed with a Seraphical
charity, presently laying aside
all things, that he had in his
hands, even the meat that he
was eating, by clear arguments
from reason and authority, he
never left searching till he had
found his lost sheep, and brought
him to Christs fold. In short
for reducing these, he would o-

ren make long prayers, frequent
fastings, long journies, barefoot,
in depth of winter, with divers
other penances and mortifica-
tions.

Among all his acts of Devo-
tion, that which had most rela-
tion to the passion of our Sa-
viour, most affected him, who
like another *St. Paul* gloried only
in the *Cross*. Hence he was much
taken with the devotion of ma-
king his crosses, (as they call it,)
which is, to say five *Pater-nosters*,
five *Ave Marias*, and five *Glo-
ria Patri's*, in honor of the five
wounds of our Saviour, with
the arms stretched out in man-
ner of a Cross; which posture
in praying, he learned from our
holy Father *St. Francis*, who
was several times seen in Ecstasy
elevated from the earth in that
posture: and he again, learnt

it from Christ himself nailed on the Cross, and who also appeared to St. Francis extended on a Cross at the beginning of his conversion; at which sight the Saint's soul even melted; and the memory of Christ's Passion was ever after most deeply imprinted in his heart; as were afterwards the wounds of our Saviour imprinted in his hands, feet, and side, by the operation of a Seraphin extended in the same manner. And from hence it is that in that Seraphical Order, (instituted for the reviving the memory, imitation, and preaching the Cross and Passion of our Saviour,) this manner of praying is so frequently used. And our Martyr had so much Devotion in it, that in all his difficulties and dangers he recurred to it; and not in vain, as this one exam-

example will shew. It pleased
God the Convent was infected
with the pestilence, whereof
some of the Brothers were dead,
others were sick, among whom
he found himself struck with the
infection. Hereupon with great
sorrow he flies to his crosses, and
with his arms stretched out, in
manner aforesaid, he commend-
ed himself to his crucified Sa-
viour. And behold the issue;
after a little halt hour, tired
with the extension of his nerves,
and labor of his whole body,
and almost spent, ending his
prayer, he finds himself freed
from all his contagion. And
so, he that by his continual me-
ditation of the Cross, had cured
all his spiritual infirmities, by
his external practise of his Cros-
ses cured also his corporal
disease.

Next after our holy mans Devotion to our Saviours sufferings, was that to his Mother, who gave him the flesh in which he suffered for us; and who being in order to man's salvation, by an Angel from Heaven, conjoyned with a *Dominus secum*, he never parted them; but in his devotion enkindled towards his Saviour, so his love increased towards his Mother; to whom in the next place after Christ, on all occasions, from the beginning of his Conversion, to the consummation of his Martyrdom with happy success he humbly applied himself; honouring her, as by whom from Jesus, our merciful God did decree, all graces, and our salvation should be derived to us. Not in vain; for as he was to the blessed Virgin a most obsequious pupil, and dutiful

dutiful son; so was she to him a
most powerful patroness and
gracious Mother; both which
appear in an Encomiastical Epi-
stle to her, found among his pa-
pers, in which are most empha-
tical Expressions of his duty to
her, and her blessing to him;
some of which you may read as
follow. 'O most blessed Virgin,
'and Mother of God, most elect
'daughter of the ever blessed
'Trinity; Spouse of the Holy
'Ghost; special Patrone of the
'Catholick Church of Christ I
'&c. Thou knowest full well,
'what things have happened to
'me with thee formerly. What
'nights without sleep or repose;
'what a tedious long warfare;
'what sighs; what groans, Both
'of Joy and Sorrow: joy, that
'I was favoured by thee, the
'Mother of all my hope: sor-
row,

row, that I behaved my self so
unworthily in the service of so
great a Queen, &c. Ah blessed,
and ever most blessed Mother!
my whole consolation, in the
land of this my wearysome Pil-
grimage, alone consists in this,
that Iesus Christ is thy only
begotten Son; and that, by
thy most gracious intercession,
he will not cast me away from
him. The summe of my per-
fection is in this, that I ear-
nestly endeavour to imitate thy
singular humility and obed-
ience, subjecting my whole self
to the good pleasure and ser-
vice of God, &c. O most bles-
sed Virgin, in the little and in-
constant things of this world,
let happen what can hap-
pen; let me dye or live; sink
or swim; in fine, whatsoever
shall be in them, either pros-
perous

perous or advers; sweet or bitter; joyful or woful; all shall be welcome unto me, if I may have access to thee, and so by thee may come to Jesus.

These were his Supplications: these that follow are some of his Gratulations: among which he first remembers, the admirable and most seasonable help, both for soul and body, which she procured for him at the beginning of his Conversion, and which I have mentioned before. And then, says he, 'tis well known to thee, O most blessed Virgin, how often with Prayers and Vows, I earnestly beg'd of thee the conversion of my Father, and now behold four-score years old, he is come over the Seas to me. Thou art not ignorant, that when I was Guardian, the whole Com-

Community suffering in great
want, and my Brothers dying,
I had thee my sure and only
succor to resort to; and behold
by thy help, the whole City
moved with bowels of compas-
sion, gave us leave openly to
beg necessities, and also sent
us food in abundance to sup-
ply our present wants. These,
and other particular favors with
highest gratitude he thereto
returns. And now for the close
(of his Epistle, he makes in his
last Petition, (to shew the great-
ness of his love) that he might
give his life for his friend. And
for this, thus he makes his ad-
dress. But O most blessed Vir-
gin, this is my last Petition,
and the crown of all my Desires,
that after so immense and in-
numerable favors granted me,
thou add this one more, to beg
for

for me courage and constancy
of mind, together with the
grace, and an opportunity, by
which I may quickly follow
those thy most faithful ser-
vants, who not long since are
gone Conquerors before me.
Then verily, if it please thee,
thou mayst make an experi-
ment, how willingly, how
cheerfully, I will lay my naked
back on the hottest coals to be
broyled; with how much plea-
sure, I will drink up the very
bitterest chalice; with how
undaunted and how joyful a
countenance, I will behold that
most welcome knife, I mean,
which sometime or other, may
deliver me out of this weary
and horrible and miserable imprison-
ment, and may introduce me
into that ever most desirable
presence of thy most dear Son
Jesus,

Jesus, when I also shall be associated unto thee, there to live together for evermore. *Amen Citò. citò, citò.* This Petition was granted him, as we shall see hereafter, but his thanks for it, cannot be given in this world, but were to be celebrated in the next.

Notwithstanding, these rare virtues I have mentioned in him; yet he knowing the infirmity of humane nature, how inconstant it is in any thing that is good; as also the danger of putting his hand to the Plough and looking back; the better to keep himself close to his Mortification, Prayer, and other virtues, he prescribes to himself certain Exercises, and writes them down, and binds himself under a penalty to the observance of them; which are as follow.

A

A continual Exercise which by
the grace of God I purpose to ob-
serve. 1. Readily and diligent-
ly to come, at the ordinary pulse
at twelve a clock at night, to
say Matins; that with due
preparation I may prevent the
office. After the office, infal-
libly, to resolve upon some cer-
tain point of Meditation, to be
exercised for the day following;
as I shall judge expedient to my
present state; whether it tends
to humility, or patience, or o-
ther internal or external mortifi-
cations. Afterwards, to recite
Ave Suprema, or *Ecce, Ecce*; un-
der pain of five Paters and Aves
in a Cross.

2. Readily to come to Prime,
and assist in the Quire, to the
end of the first Mass, unless when
the Conventual Mass is to be de-
ferred: and in time of Mass: to
say

say the Rosary, and Preparation for Mass: at the end to make an oblation, of the whole following day, to the honour of Christ, under pain of three Paters, and Aves;

3. Faithfully to follow my studies, or keep Schools till time of saying Mass: and after dinner and making Crosses, to return again to study till the pulse for Vespers: under pain of making my Crosses.

4. After Compline, to be present at Meditation, and to revolve the exercises of the day past: afterwards, to return to studies till bed-time: before which, to examine my conscience, and to beg pardon.

5. Frequently to leave my dinner, and fast with bread and beer: rarely to accept of recreation, but commonly to reject

it;

it; never to eat Supper or Col-
lation. For discipline and o-
ther things, to follow the Com-
munity, on special days to find out
special exercises.

The execution of the Exercises.

1. Meditation constantly to be
kept after Matins; nor ever to
depart without some special
point which I will endeavor to
call to mind, ten times in the
day.

2. Aspirations of the love of
Jesus, and some kind of spiritu-
al affection or other, a hundred
times in the day.

3. Mortification of the eyes,
of the tongue; of the passions;
of the affections; supporting
the defects of all without mur-
mur, suffering incommo-
dities and the want of things neces-
sary, with a pure resignation.

4. Not regarding the affec-
tions

ons or esteem of Creatures, either men or women, but only to serve God; and every way to fly long and unprofitable discourses, although of good things, both to avoid inconveniencies, and to give good example: never to admit of formal recreation, or express laughter with any one.

5. Always to help in good works of Charity, or such like, without levity, or loss of time; doing all things with obedience: and particularly using these three rules. 1. Renouncing all right and authority in every thing whatsoever, even in my good name and corporal conveniences; that I may willingly suffer my self to be soiled of all things for God's sake. 2. Offering my self as a servant to every creature; that I may do him

him all good, expecting no profit thereby, although I may, but Crosses and Afflictions. 3.) To live as absolutely dead to the defects of others; that I may continually without end, lament mine own defects.

The Exercises of the tongue, To hear patiently, without speaking word: and in necessity not to speak, but things purely necessary.

The Exercise of Conversation. Warily, peaceably, humbly, slighting none, offending none by word, being grateful to all.

The Exercise of the body. To wear always chains.

These Exercises plainly signify the perfection of his Mortification, and of his operations in the Active life: I will now give you one of his Exercises more,

to shew you the height of Contemplation he arrived to, and this was, a most amorous and gustful relish of his God in all his doings and sufferings; which by mystick Divines is placed in the highest degree of Contemplation. This Exercise take in his own words, viz.

An Exercise that I intend always to observe. Whereas I have learnt by certain experience, that all humane consolation is Obnoxious to vanity; therefore I determine to have alone most sweet Jesus in my mind, and on all things to meditate on his sweetness. O how sweet is Jesus my beloved, who for me so vile a worm, hath suffered so many things, and of such a sort! Sweet house, in which sweet Jesus doth vouchsafe to dwell with me! Sweet Cell, in which

which I may always content-
plate sweet Jesus ! Sweet drink,
sweet bread, which most sweet
Jesus hath provided for my re-
freshment ! Sweet Brothers, who
have given your selves so abso-
lutely up to the service and love
of sweet Jesus ! Sweet consol-
ation, sweet discourse, by which
sweet Jesus doth ease my afflicti-
ons ! Sweet abjection, sweet
mortification, by which I may
suffer any thing for sweet Jesus !
Sweet affliction, sweet pain,
sweet chastisement, by which I
am forced to call for the help of
sweet Jesus ! O how sweet are
all the creatures, who do so ex-
ceedingly extoll the wisdom and
power of my most sweet Jesus !
Whatsoever therefore Jesus shall
please to lay upon me, I do
most firmly resolve for his love
patiently to undergo it : nor
will

will I admit any other thing in my soul, through all my labors and tribulations, than that sweet word; *Willingly, willingly, thy will be always done Lord Jesus. Amen.*

Having thus tasted the sweetness of Jesus, nothing now will satisfy but to dye for him: both that he might shew his love to Jesus; and that he might thereby perfectly enjoy his beloved. And indeed who ever, that had but a tast or glimpse of Heaven, did not presently disrelish and nauseate all terrene things; and desire with *S. Paul* to be dissolved and to be with Christ? And whilst thus our Saintly man languishes with the love of Jesus, he is assuredly informed; that the Authors of that horrid Rebellion against their sacred Sovereign in England, had also re-
vived

vived a cruel persecution against
God's holy Church there; and
that several brave Champions
had nobly acquitted themselves
in that conflict, laying down
their lives for the love of God
and his truth. Hereupon, he
became plainly inflamed with a
desire of Martyrdom: and to
give vent to the vehemency of
his affection, in an Epistle to one
Mr. Colman of his own Order,
and his companions, Priests,
then in prison for their Faith,
he opens his heart in this man-
ner. 'O ye most glorious men,
' most noble friends, and most
' courageous soldiers of Christ
' Jesus! your bodies are the
' temples of the holy Ghost;
' your souls the celestial Paradise;
' your blood more precious than
' all the morning and evening
' sacrifices of *Aaron*, and all his
' Sons.

‘ Sons. Alas! How great
‘ my unhappiness, that I am
‘ permitted to come to you, that
‘ I might be partaker of your
‘ chains, and offer my self to
‘ consumed with that ardent
‘ love of Jesus Christ, which
‘ your tryals hath made you
‘ constant, so victorious over
‘ many fears; so shining with
‘ gems of virtues, that Solomon
‘ all his splendor was not so
‘ glorious as you are! O good Jesus
‘ What is the crime I am guilty
‘ of, for which I am not
‘ permitted to enjoy your
‘ company? seeing there is nothing
‘ in this world I desire more
‘ nor indeed is it possible that
‘ any thing can satisfy me
‘ long as I am kept from you.
‘ Wherefore I humbly beseech
‘ you, for the love of God, to
‘ pray for me, that I may soon

‘to you, and never be separated
‘from you.

After this, he turns himself
to his Superiors immediate and
mediate. And first with great-
est humility and zeal, by letter
supplicates his Provincial, to
give him leave and obedience to
come into *England*. In which
letter, after a congratulatory
Apostrophe, to those that had
and were then suffering for the
Gospel of Christ, he thus be-
speaks his Superior. ‘Alas!
‘Most dear Sir, I only re-
‘quire this, your Obedientials:
‘after that nothing stays me. If
‘I can get your consent but in
‘one word, I’ll not endure my
‘self to be kept from you a mo-
‘ments time. Nor is this my
‘Petition new or unheard of,
‘or any other thing, but what
‘stones and plants, and other
†† ‘in

insensible creatures by a natural inclination, do cover and pursue: all things verily of their own accord, by an innate propension, bending themselves towards their center and end for which they were made. Nor do I think, you will allow that Soldier to have a manly and magnanimous heart, who hearing, by report of his General, that the army is drawn up in the field, ready for battail, and his fellow souldiers with Drums, and Trumpets and other warlike instruments, so have shrouded up for to begin the fight with the enemy, doth notwithstanding indulge himself at home in base sloth and cowardise, am unfit I deny not, and altogether unworthy, that I should discharge this Apostolical duty.

nor presume to suffer reproaches
and contempts for the name
of Christ: but virtue is perfect-
ed in infirmity, for as much as
God hath chosen the foolish, that
he may confound the wise. Be-
sides I take this to be a thing
firm and undeniable, that an
equal obligation with the rest
lies on me to serve Jesus Christ;
nor certainly am I by fewer
ties than they bound to suf-
fer for him. Our most benign
Lord inspire you to hasten your
conclusion, and I shall eternally
remain your poor Child, P. M.
Who doth not see here by these
his high affectionate speeches
delivered with so broken a re-
nouer of words, that he languis-
hes with the love of his
Spouse?

Upon this Letter and other
pressing importunities, his Su-

perior gives him, not a negative,
but delatory answer: But hope
that is deferred afflicts the Soul;
and he burping still with a holy
desire of dying for Christ, retires
not here, but applies himself to
his Superior in Flanders, the
Commissary of his Proximinal,
and coming to him, falls on his
knees before him; and with a
flood of tears he declares his
desire at large to him also: and
among other things thus he
supplicates him. Father say
he, send me away, for I so las-
guish with wearisomness, and
anguish of mind, that bereft
my accustomed repose and con-
solation; I pass whole nights
without sleep: and which is
more, methinks the likeness of
the hangman, putting the rope
about my neck, is continually
before mine eyes. Which words

of his were spoken with so much devotion and ardor of mind, that you would have said had you seen him, that he had been just then standing under the Gallows ready to be executed.

But here also by delay, failing of his present hopes, he best leave to make a Pilgrimage to Montacute, a place of great devotion to the Mother of God, and Queen of Martyrs; and in his way at Gaunt, he presents himself to a more remote Superior, the most Reverend Father *F. Marchant*, Commissary General in those parts; to whom also, with great humility, he lays open his earnest desire of dying for Christ. But neither of him obtaining his petition he goes on his pilgrimage to our Blessed Ladies; performs

his Devotions, and with her
blessing returns: and now ob-
serve the success. He comes
back to the same Superior the
Commissary General, who now
gives what before he had denied,
ed, and what it was which then
passed between them, these
words of his declare. ' This
' man, says he, inebriated in spi-
' rit, some moneths since, came
' to our presence, desiring ac-
' cording to his Rule, to go to
' the English erring in Faith,
' alledging no other reason
' than that he might shed his
' blood, that he might be slain,
' with and for the English his
' brethren, according to the
' flesh. I was against it: I
' commended his spirit, though
' moved with too much fury on
' At last I signed his obedient
' tials, upon condition his im-
' mediate

mediate Superior would joyn
his approbation. But his im-
mediate Superior, to wit, the
Commissary Provincial, at first, us-
ed all means and reasons to
hinder his journey. After, he
commended the matter to God,
the Inspirer of all good: and
after this, he found in himself
(for the truth of which he cal-
led heaven to witness) a secret
violence impelling him to give
his consent.

This obtained, we may easily
guess, by the vehemency of his
desire, the greatness of his pre-
sent joy: but it was more than
guessed at by those that saw
him; for it plainly appeared
in his countenance; for he
whose aspect before was austere,
from his Mortification and Re-
ligious gravity; and sad, by a
forced separation from his be-

loved, now became serene and
cheerful, and wholly changed
into another man: his eyes
shined with a Celestial bright-
ness; his face with Angelical
comeliness; his very gesture
shewed in him something more
than terrene; and presently,
as if he had already got the
victory, his discourse was of the
excellent glory of Martyrdom,
and from that time forwards,
in all his actions, especially in
the divine sacrifice of the Mass,
as also in his labors, dangers,
imprisonments, and sufferings,
the said heavenly cheerfulness
and tranquillity accompanied
him to his last breath.

And now preparing himself
for his passage into England;
and his Superiors providing
him things necessary, as Cloths
and Money for his journey,
the

the great lover of holy pover-
ty, and servant of poor Jesus,
taking his care on our Lord,
constantly refused the money
offered him, which in this case
was not only lawful, but very
expedient: and thus he did out-
ed a deal to his Religious State,
and observance of his Rule,
which forbids the receipt of Mo-
ney. And for his secular appa-
rel, he would have none but
what was made of his course
Religious Habit; for which (as
remembering the many occa-
sions it had given him of pe-
nance and other virtues,) he
had in very great veneration,
and would not suffer it to be
taken from him; but in this he
proceeds on his journey to the
Seas side, to Dunkirk, where
he caused his said habit to be
turned into a suite of cloathes,

† † †

and

and his Capuce into a Mount-
tero Cap, rejecting all other
things, which the Reverend Fa-
ther Guardian of that Convent
most charitably offered him, for
his Viaticum. And thus very
poorly accommodated, but the
more like an Apostle, neither
possessing gold nor silver, nor mo-
ney in his purse, nor a scrip for
the way, neither two coats, nor
shoes, nor staff, he goes a ship-
board, where providence brought
into his company a certain
German Gentleman, who ob-
serving the more than ordinary
innocency and simplicity of this
Father, industriously sought
to keep his company, and free-
ly offered him better cloaths
and victuals, till he came to
London, and as long as he staid
there in town. But the Apo-
stolical man, mindful of his in-
tended

tended poverty, with humble thankfulness, refuses all but his fraight, which the said Gentleman willingly paid for him. This done without delay, he hastes towards London, and in the way refusing still mony, the Protestants themselves (so amiable was his virtue) plentifully ministered to him meat and drink.

And now being come to London, the place designed for his combat, never was brave Soldier more desirous to try the force of his enemy, than he, to shew his valor in Christ's cause; nor was it long before occasion was given to that end: for the very first night of his coming to town, after having that day travelled forty miles barefoot, and coming in the evening to the Star Inn near London

London Bridge, he was there
entertained for some time, but
they finding he had no money
to spend, unexpectedly, told
him there was no room for him
in the Inn, and at right
clock at night turn'd him out
of doors. Now courage braved
Soldier of Christ, your valour
will quickly be tryed. The
night is come, he moneyless,
and defence of all succour
hands in the street, very much
wearied, not knowing which
way to turn him, but necessarily
forced him to resolve to lay
down at some door or other,
and there take a little rest,
that his weariness being some-
what abated, he might go and
find out Father C^oman, then in
prison for his Religion, or
some other friend. But by and
by he is otherwise disposed of;

for

for the Master of the house
coming home, and finding him
sitting at the door, examines
him who he was, and what he
did there at that time of night,
and asking him many questions.
In the mean time privately
sends for the Constable, who
coming with his watchmen,
examines him again very strict-
ly, and searching him all over,
finds about him a paper written
in defence of the Catholick
Faith, whereupon presently
they send him to the Com-
pet.

The next morning he was
carried before the Lord Mayor.
But in the way several affirmed
himself, that both the oaths of
Allegiance and Supremacy were
to be taken by him; or if he
refused, he was to be condem-
ned to perpetual imprisonment.

Un-

Understanding this, he com-
mends himself to God, and
chooses rather to discover who
he was, than to undergo such
an imprisonment. Coming
therefore before the Lord May-
or, he demands first, whose
and what were those papers
that were found about him?
The good man answers, they
were his, and that he had writ-
ten them for his Lordship, and
the Parliament; that, if in
these dangerous times he might
chance to be taken, he might
by these give a reason of his
Faith. The Mayor de-
mands, wherefore he came into
England? He answers, he came
to save souls, as Christ for the
saving of souls came down from
Heaven, and sent his Apostles
commanding them To go teach
all Nations, &c. The Mayor
replies,

replies, this was high Treason.
The Holy man infers; there-
fore Christ and his Apostles
were Traytors; when they
preached contrary to the Laws
of Infidels: but Christ was
above the Laws of Hereticks
and Infidels; and therefore
God was not to be forsaken for
man, but to be obeyed rather
than man. 37. The Mayor
demands, whether he were a
Priest or no? To which he
undoubtedly answers, that
Priesthood was a very honor-
able thing, instituted by Christ;
for Christ himself being a Priest
after the Order of Melchisedek
in his last Supper made his
Apostles Priests, and command-
ed them to consecrate his holy
Body and Blood. And said in
another place, whose sins you
forgive, they are forgiven, and
whose

which [as you say], they are
witnesses. So that although
and now, said he, worthy of so
great an honor, yet to answer
to your question a Priest I am.
A Minister that stood by ob-
jects. But you are not a Priest
after the Order of Melchise-
dech, because you are of the
Order of Francis. To which
the good Father rejoyns: Very
well, Sir, by these words you
manifest your ignorance: for
the Order of St. Francis is an
Order of Religion, or a pro-
fession of following the exam-
ple of Jesus Christ; but the
Order of Priesthood is an order
of Consecration, to consecrate
the body and blood of Christ
in the Venerable Sacrament;
so that those which are or-
dained in the order of Con-
secration, are Priests after the
Order

Order of Machifadech, where
they say he of the Franciscan
or say other Institute. The
Mayor asked him why he goes
in such poor and humble
habits, to which he answered
that to be poor for Christ, that
to be truly rich. O yes Christ
made himself poor for us: and
the Apostles following the
example of Christ, bare all
things. Then asked many o-
ther questions; my Brother
going away from hence, God will
comfort my self in the example
of the Apostles, who went from
the sight of the Countee, rejoicing
because they were accounted wor-
thy to suffer reproach for the
name of Jesus. I have been
examined again before
the Committee of Parliament,
upon almost the same Interro-
gatories with many other su-
perfluous.

perfluous questions, his answer
was grave and resolute, con-
fessing himself a Priest, though
unworthy of that honor, but
proving from authority of Scrip-
ture, the divine institution
thereof; which, said he, ought
not to be defended with words
and arguments only, but with
our blood also. They demand-
ed of him again; with what
intention he came into these
parts? His answer was, to
deliver souls from the slavery
of the Devil, and convert them
from Heresy. And what He-
resy, said they is it, from which
those souls ought to be conver-
ted? From the *Protestantical*,
Puritanical, *Brownistical*, *An-
abaptistical*, replies he, which
with many such like, are justly
called by the name of Heresy.

After this he is remanded to
Prison

Prison till the Sessions, where
he is brought to the Bar to be
tryed for his life. When the
Indictment was read, in which
he was accused for being a
Seminary and Collegiate Priest;
and so a Traitor; and he called
to make his defence; he having
prepared his answer in order,
first begins to make a defence
of his Faith in this manner.
'My Lords, I think my self
'happy, that I have leave to
'propose the equity of my
'Cause, and answer for my
'self in so grave an Assembly.
'I was indeed, I must confess,
'heretofore to the age of four
'and twenty years a Protestant,
'a professor of the same Heresy
'which you your selves are
'now of: but that I may speak
'with Job, Let the day perish in
'which I was born, and the night
'in

which it was said a man
conceived. I may in the same
manner curse the day,
which I began to be imbued
with the Protestant supersti-
tion. — But whilst he
would have enlarged his dis-
course, the Mayor calls out
interrupt him quickly, for he
is going to reproach our Reli-
gion, and without more ado
make him answer to his Inde-
ment. Wherefore leaving the
discourse he had begun: he de-
nied himself to be a Seminary
Priest; not a Romane and Ca-
tholick, but avoucht it as his
highest honor, to be dignified
with the character of that
Priest-hood, of our most ble-
ssed Saviour. The Judge urged
that that was a crime of high
Treason. To which our holy
man shewed evidently, that
for

for the same reason they might
as well reckon Christ himself,
with his holy Apostles, Crimi-
nals and Traytors; for they
were Priests also and preached
contrary to the Laws of un-
believers. The Judge still goes
on, 'twas contrary to the Laws
of the Kingdom. He contends
those laws were Tyrannical,
and fit unbefitting a Christian
Spirit, wherefore in such cases
God is to be preferred before
men. At length with clamor
they repeat the question again
and again. *Art thou guilty or
not guilty.* He answers if guilty
denotes a crime, I am not guilt-
y. But if only it signify what
I have already confest, I am
guilty. Which spoken, one
of the Standers by said unto
him: verily you are a dead
man. To whom he replies, a
most

most glorious thing it is to dye
for Christ.

Here now the faithful Ser-
vant of Christ stands convicted
of high Treason, (for so his
coming into England, with
intention to preach the Gos-
pel of Christ is called) and
what remains, is to receive the
sentence of death, without fur-
ther licence to speak; and thus
it was solemnly pronouncd upon
him. You are to be carried to
the prison from whence you
came, and from thence upon
a Hurdle to Tyburn, the place
of Execution, where being
hanged, and cut down alive,
your bowels taken out, and
you cut into four quarters, you
shall dye. At this the brave
Champion startled not, unless
for joy; but stedily said, I give
the right Honored Council thanks,
for

for the singular honor they have
done me, for now I shall dye for
Christ: This is my glory, this my
salace, this my happiness. And
that this was not from a sudden
motion, or a fained courage,
but from a well digested joy,
and Christian bravery, ap-
pears by this following let-
ter, written to a familiar
Friend, of his, a little be-
fore his Sentence. 'Very
'Reverend Father, Your
'Consolations have rejoyc't
'my soul. The Judges
'have not yet given Sen-
'tence, I beseech the
'divine goodness, that it
'may answer my desire,
'that I may suffer death
'for my Lord Jesus Christ.
'Alas Father, what other
'thing can I desire than
'to suffer with Christ; to
be

‘to be reproached with
‘Christ ; to be crucified
‘with Christ ; to dy
‘thousand deaths , that
‘may live for ever with
‘Christ ? For if it be the
‘honor of a Soldier , to
‘be made like his Lord
‘God forbid I should glory
‘in any thing , but in the
‘Cross of Christ crucified
‘Let therefore the hang
‘man come ; let them
‘come ; let them tear my
‘body in pieces ; let them
‘gnaw my flesh with their
‘teeth ; let them pierce
‘me thorow and thorow
‘and grind me to dust
‘For I know , I know
‘full well , how profitable
‘it will be for me to dy
‘for Christ. The moment
‘this suffering doth work
‘eternal

that might of glory in
death. Your Reverend
Paternity be pleased to
pray for me miserable sin-
ner, who will ever be
in the wounds of Christ
crucified, until death by
whitened up in victory.

Sentence of death be-
ing past upon our Martyr,
now full of joy for the
approaching of his Testimo-
ny by blood; he is car-
ried back to prison; where
a concourse of people be-
yond what can be believed,
of all sorts, as well Ca-
tholicks, as Protestants,
Papists and divers other
Swiss, came in troops to see
and hear him: among which,
were near forty Ministers to
dispute with him, whole
Sophistry he, no less lear-
ned

ned than pious, acutely
refuted, and sent them a-
way almost all toucht with
grief at heart, sighing and
deploring the death of a
man so singularly adorn'd
with all manner of Learning.
Some of them confest them-
selves convinc't with his Reasons
and Arguments: others said
(in the presence of the
Emperor's Ambassador, who
came also to visit him)
that he was too much con-
versant in the Schools. But
Catholicks came to him, ei-
ther to Confession; or re-
ceive spiritual Instruction or
Consolation; or his Sacer-
dotal benediction: or to
receive from him the Chord
of St. Francis, (which is a
Memorial of the Passion of
Christ) or some picture sub-
signed

signed with his name; or
what else they could; e-
very one desirous to get
something from so faintly a
man, now going to dye
for Christ and his Gospel
and this so importunately
that from the time of his
Condemnation, to his Execu-
tion, hardly could he get a
little time for the refreshment
of his body, with either food
or repose.

But when the hour of his Ex-
ecution drew near, after ha-
ving a little recollected him-
self, he with all chearfulness
descended from the upper
part of the prison into the
Street; where he found the
Horses and Hurdle upon which
he was to be drawn, rea-
dy for him: a spectacle the

††† a most

most desired and grateful he
had ever seen ; as being
greedy of suffering any tor-
ments for Christ. Where-
fore he lays himself down
upon the ground , hoping
to have given them oc-
casion , to have dragged
him through the stony and
miry streets and ways , with-
out any thing under him ;
but this they denied him ,
so he was drawn after the
ordinary manner upon his
Hurdle , to the place of
Execution ; where being
come , they commanded him
to get up into the Cart that
stood under the Gallows , to
which he readily obeyed, and
with a clear voice said , Into
thy hands O Lord I commend
my Spirit. Then the Hang-
man having put the rope a-

Round

bout

about his neck, and ^{he} having
obtained leave to speak: First
he made a protestation, that
his coming into *England* was
to dye for the propagation
of his Religion, the Ca-
tholick and Roman Religi-
on, nor was there any o-
ther cause of his death, than
that of his Faith and Religi-
on: and offering to say
more, the Minister inter-
rupted him, saying, 'twas
not for his Religion he died,
but for seducing the people.
To whom the Martyr made
this worthy answer: with
no other justice can I be said
a Seducer by you, than
with what my Lord Jesus
Christ was called a Seducer
by the Jews. But they not
well suffering that pious answer,
commanded him silence. He

††† 3  obeys

obeys them. And then, turning himself to the Sheriff, begs that in imitation of Christ our Lord, he might have leave to dye naked: and he assured them, that by a decent covering of his body, he had provided for his own, and the modesty of the beholders: but neither is this his petition granted him. Then whilst the rest were singing of *Psalms*, after their manner, he applies himself so effectually to one of the Malefactors in the Cart, that he converts him, and immediately reconciles him to God and his Church. Afterwards with his hands joyned, and his eyes closed, he remained almost half an hour without any corporal motion, and then with a clear

clear voice , he recited the
Hymn for a Martyr, *Martyr
Dei qui unicum* ; (for that
day was the feast of St. *Ani-
cetus* martyr) which done ,
with his arms lift up above
his head , and with a most
pleasing accent , he often
repeated the most holy names,
Jesus, Maria, and made this
his last Prayer. *My Jesus par-
don my sins. Jesu convert En-
gland. Jesu have mercy on this
Country. O England turn thy
self to thy Lord God.* Then
was the Cart drawn from un-
der him , and he left han-
ging in the air , with his
hands lift up towards heaven,
and his eyes cast down ; and
so , most quietly , and most
blessedly , he rendred his soul
to God. Last of all, he was
ript up, and his bowels taken
out

out and burnt, his head chop
off, and his body cut into
four quarters, to be hung
up at the four Gates of the
City, and his head upon Lon-
don Bridge.

O God, the dead bodies of
thy servants they have given to
be meat to the fowls of the air:
the flesh of thy Saints to the
beasts of the earth. Their blood
they have shed like water round
about Jerusalem, and there was
none to bury them. How long
Lord, wilt thou be angry for
ever? Shall thy jealousy burn
like fire? O remember not a-
gainst us former iniquities: let
thy tender mercy speedily prevent
us; for we are brought very
low. Help us O God of our
salvation, for the glory of thy
name, and deliver us, and purge
away

away our sins, for thy name sake.
So we thy people and sheep of
thy Pasture, will give thee thanks
for ever : we will shew forth
thy Praise in all Generations.
Amen.

Here you have seen living and
dying a most conspicuous ex-
ample of Perfection. Now be
pleased to read his rare Docu-
ments to it. And pray do not
read, as if Perfection were a
thing indifferent to be sought for,
or not sought for, by a Christian :
for our very name of Christian
confutes that error, putting us in
mind that we have taken upon
us, to be Followers and Imitators
of Christ, the patern of Perfecti-
on. Also our Creation, Redemp-
tion, Vocation, &c. with the
whole object of our Faith and
Hope

Hope, do most strictly oblige us
to Charity, towards our most A-
miable Benefactor; and what is
this but Perfection, more, or less
proportionable to our Charity. Read
then, but take this golden Key
Charity in your hand, and read
like a Christian: this will o-
pen all the difficult passages of
Penance, and carrying the Cross,
urged in this book: and will
move the Will her self, and
she, all her inferior Faculties,
to walk right towards God their
end, and the Perfection of all
Creatures.



SOLILOQUIES
OR
The Documents
OF
CHRISTIAN
perfection.

Of the venerable and famous Father Paul, of St. Magdalen, formerly Guardian of the English Colledge of St. Bonaventure, of the Sera-phick Order of the Friars minors at Doway.

Crowned with Martyrdom, Ap. 1^o 1643.

Faithfully Translated out of the 6th. and last Latin Edition.

Seek first the Kingdom of God and the righteousness thereof, and all these things shall be added unto you, Matth. 6. v. 33.

Printed at Doway in the Year, 1673.



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Documents OF CHRISTIAN Perfection.

CHAP. I.

*Of the observance of the
Law, and the necessity of
a good life.*

1. **N**ot every one who shall
say unto me, Lord, Lord,
shall enter in the Kingdom
of Heaven: But whosoever shall
do
- A 2.

do the will of my Father, he, shall enter into the Kingdom of Heaven. Many talk, and boast great things; But few do things that are truly good. God respects not words, but the sincere works of a pure heart.

It is a great grace of God, to govern well the tongue; that it exceed not in scandalous speeches; that it defile not the purity of the heart, with vain discourse. Why then do we vindicate our selves with big words? Why do we sharpen our tongues against our weak neighbour, with whom we are consorts in this Pilgrimage of misery?

Let our good works speak for us, they will render us acceptable unto God; they will secure us against the tongues of others, and all sorts of evil.

3: Thou seest then what it is thy

thy Redeemer expects from thee ; what is the wholsom lesson he gives thee ; to what exercise, to what studies he invites thee ; to wit ; that thou descend to the bottom of thy heart , and there lay the foundation of good works ; That thou prefer the Will of God, before the desires of thine own will ; that thou seek not thy self, but only attend the glory of thy Redeemer ; that with humility thou every where expect thy Cross, and thereon alwayes offer thy self a true Sacrifice unto God : It is not sufficient to know God , but thou must truly amend thy life, that thou mayst begin to please God : It is not sufficient to read much, or to converse much with devout men , but thou must truly be-crucified with Christ, if thou wilt experience in thy self the sweetness of Christ. A 3 How

4. How then shall those enter the Kingdom of Heaven, which is a Kingdom of peace; a Kingdom of unspeakable holiness; who rather chuse to live under the most vile servitude of a carnal life, then to procure the purity of a sincere conscience by a diligent resistance of sin? when as, if they truly loved God, they would fear nothing in the World more, then to be forsaken of God, or to be repelled from the hope of eternal life. How shall they ever hope to inhabite that celestial City, where the triumph of all the Saints is celebrated for their most noble victories, who content with this miserable life; never desire to pass out of the most sordid filth of this World; seeing, no impure or unclean thing is admitted within the confines of that City? How shall

shall those pass through the fire of tryal; through the strait gate; by the flaming sword, which God hath set to guard the way of Paradise; who will suffer nothing for God? when notwithstanding, by that means Christ would bring them to perfection; and instruct them in the true way of divine love. If Christ received not his glory, but having first humbled himself to take upon him my Cross, how shall I hope to find Christ, but by my patient bearing of his Cross?

5. If then there be no way to attain unto a true fellowship with Jesus, but by absolute submitting my self unto the Cross; let all humane calamities rush upon me; that so, by the Cross I may truly enjoy Jesus: For I had rather at my death be consoled with that one word

Jesus; then to be found with all the favours of this vain World, without him. How will they abide the sentence of the judge; the terror of death; the piercing sting of an enraged conscience, who pronounce no sentence of penance against themselves here; who live so, as if they were never to pass out of this life; who suffer not their inward man, to go out of the Prison of passions and natural vanities? What will these miserable wretches (never enough to be bewailed) say? What will they do, when they shall perceive the direful stroke, of Death and Judgment now close at hand? Then they will wish that they had preferr'd the humble obedience of Christ, before all the treasures of pride. And will lament that they have so foolishly

so Foolishly neglected the present time of grace.

6. Then all these will lament who have contemned to learn the true knowledge of God. I call that the true knowledge of God; Whereby we not so much know God in our understanding, as acknowledge him in our works and actions; whereby we stoutly resist vice and sin, which are against God; whereby we depress and vilify our selves, as truly frail; truly abject; truly unworthy of all good; And with our whole heart adhere to God alone, as worthy of all glory.

7. Then will the wicked lament who now slightly esteem the passion of Christ and his bitter Cross born for them; who rather desire solace in their affection to temporal good,

A s

than

than in the sweet fellowship of Christ; never thinking how vain, how infirm the consolation of all temporal things, is, how base, how inconstant, are all humane affections with how honest soever motives of virtue, and sanctity they pretended to be induced to them. These will then beyond all time lament with unprofitable sorrow; who will not suffer themselves to lament here; while the time is granted wherein sorrow is profitable; who will not here bear a temporal cross, that they be able hereafter to avoid the cross of eternal misery; who seek not so much a good, as a pleasant life: a life spun out in length, though incumbred with vices.

8. Well then, O thou Disciple of Christ; for love of whom Christ wholly delivered up himself, that
 2. he

he might wholly unite thee to him, with an inseparable bond of Charity ; let no occasion slip thee , whereby thou mayst increase thy merit before him, who will afford thee daily opportunity of exercising thy virtue , out of meer love of thy good. If thou thinkest it consists not with thy dignity, to subject thy self unto his yoke ; how much more inconsistent with thy dignity will it be, to submit thy self unto the most base yoke of sin ; And that after death, thou be thrust into the most lothsome infernal Dungeon ?

9. He is not most worthy, who is (most) exalted by the favour of men ; but he who is most adorned with merits before God. Thou canst not be made truly acceptable unto God, nor climb unto the true height of virtue ; if thou

thou labour not much to overcome thy self, and willingly suffer thy self to be debased for the love of God. Thou canst not long shun the snares of thine enemies, which way soever thou turn thy self, wheresoever thou livest, unless thou turn thy armes against thy own flesh, that thou mayest wholly have God for thy guide, who will make the way of virtue sweet unto thee. Nor wilt thou find the light of a good life, if thou as yet affect the darkness of an ill one: nor wilt thou shake off the cruel tyranny of sin, if thou yet cherish the root of self-love in thy self: nor wilt thou find in thy self the fruit of good works, if thou respect the favour of men in thy endeavours: nor shalt thou be long faultless, if thou neglect thy self to observe faults in others.

10. Therefore

10. Therefore it is thy best course, alwaies to propose unto thy self thine own unworthiness; as if thou hadst hitherto done no good thing, nor wert to be preferred before the worst of men; that thou repute thy self placed here, as in a place of continual trial; that tyred with no labours, no humiliations, thou approve thy self a true Souldier of Jesus Christ: For by how much the more willingly thou shalt serve Christ; by so much the more plentifully shall his grace be increased in thee, who shall carry thee safe through all thine enemies; by so much the nearer will God be unto thee, who will replenish thy mind with true peace; by so much the greater will thy exaltation be in Heaven, where thou shalt be delighted beyond measure, to have suffered such things for Christ, CHAP.

CHAP. II.

*Of the Merits and Fruits of a
good Life.*

I, **H**E that shall overcome
 shall possess these things,
 and I will be unto him a God,
 and he shall be unto me a Son.
 Then art thou truly a Conque-
 rour, then truly my Son, when
 thou triumphest over thy self;
 when acknowledging thy own in-
 firmity, thou totally deliver up
 thy self unto my rule and custody,
 subjecting thy self unto my Dis-
 cipline, whereby I use to make
 trial of the sincerity of my Chil-
 dren : for thou canst not live
 without Combats, how provident
 soever, yea, how holy soever thou
 art ; for I know how hurtful it
 would

would be unto thy soul, for thee to enjoy much a vain complacence of mind ; and how profitable it is, that being habituated to labor, thou firmly persevere in my love : Why then dost thou seek to be freed from thy Yoke, when neither I thy Redeemer, nor any other of my servants have overcome without a Yoke ? But by how much the more holy, and dear unto me they were ; by so much the more humbly have they delivered up themselves to suffer for me. If thou hadst no occasion to suffer for me, thou couldst never attain unto my delights, wherewith I refresh my friends in time of tribulation : Nor canst thou enter my kingdom, if thou go any other way then I have gone before thee.

2. Believe me, it is not my Cross, but thine own which so-
disquiets

disquiet thy mind; my cross consists in a sweet exercise of virtue, in this signe alone, have all my servants overcome : thine own cross is thine own will, and thy depraved affection of thy self; if thou hadst not these, thou wouldst not feel a cross : this is the grievous cross which oppresses vicious men: & although through blindness of mind, they are not always sensible of its bitterness, yet are they never truly freed from its misery, by reason they cherish, and alwayes bear with them this cross, whilst they give way unto natural passions : and whilst they desire to defend themselves from one trouble, they precipitate themselves into a thousand other more grievous troubles. Fly therefore thy self, as the fuel of all evil; bend strongly thy own will under my yoke; then thou shalt

thalt not percieve the heaviness
of the Cross ; but the sweetness
of virtue : then will I truly be a
God unto thee, that is most sweet,
most lovely ; and thou shalt be
unto me a Son, that is truly ac-
ceptable, and heir of my Kingd-
ome.

3. Suffer then faithfully, for the
small space of this short life ; since
that, no affliction can alwaies last ;
nor can extend it self farther then
I shall see good. Think of the
lives of my servants ; with how
much humility, with how much
fervour, they have delivered up
their souls unto all manner of
abjections, for my sake ; with how
much affection of poverty, and
contempt of the world they flou-
rished ; so that it may shame thee
to read their examples, and to
be found hitherto so cold in my
love ; with how much constancy
of

of mind they persever'd against all occasions, for my Names sake; neither drawn from me by the sharpness of adversity, or by the deluding fallacies of prosperity: with how much meekness, with how much demission of mind they in all places regarded me their Lord: refusing to recede from their wonted fervor, for any prosperity of this life: and how great remuneration of their labours, filled full, heaped up, and running over, they have now received; for that they sustained such things, for my love: For, neither shall they ever again return unto any worldly miseries of soul, or body; because they remained thankful unto me here, in the middle of all miseries: nor shall they ever again feel the affliction of want, nor the intemperance of the air, nor any

by weariness of body, or debility of spirit; Because, here being instructed by Documents of humane frailty, they burnt with a fervent desire of heavenly life: knowing, that this world was not a place perpetual abroad; nor true felicity to be found in so frail a life: nor shall they ever again suffer loss of goods, persecutions of men, or temptation of the Devil; because now they have received that rest from all things, for which they laboured so hard.

4. Read continually the lives of the Saints, which I have given thee for an example: Not so much that thou maist know their actions, as that thou mayest break the hardness of thy heart, by their fervor: for they were so inflamed with love of me, that they thought nothing troublesome, nothing hard, whereby they

they might render themselves acceptable unto me : their riches were not in Gold or Silver, but in the possession of Virtues, which they earnestly beg'd of me daily : Their Books were no other then my Passion, and my Will : they were so absolutely resigned unto me, that I could do with them whatsoever pleased me ; And yet they complained that they were unprofitable servants, and unthankful ; thinking all labour & humiliations, were to be esteemed as nothing for the love of me.

s. Why then dost thou take it ill, that I leave thee not to the desires of thy own will ? when I certainly know that thou canst not be made truly humble, nor truly acceptable unto me, if I break not thy perverse nature, by these exercises of adversity, that thou mayest humbly fly un-

in me, and by little and little accustom thy self to bare my burthen. Take therefore a manly courage; for thou hast many combats yet to perform, before thou finish this life: nor is here any room for Flight, or Tergiversation, since it is decreed that none shall come to Heaven, but by an humble denying of himself, and taking up his cross.

6. I will not that thou desire a long or a short life; but convert thy whole soul to serve me purely, and live so at the present, that thou be not troubled whether to live or dye for the future. I will that thou be alwayes ready to bear my hand; but I will not that thou desire of me peculiar afflictions, or that thou attempt, to extend thy self to things too sublime; for thou knowest not thine own frailty,
and

and how unable thou art, if pressed by any great occasion. Therefore undertake what thou mayest constantly persevere in, unto the end, and leave those peculiar things unto me, because I know better what is most agreeable to thy salvation. Many, while they are in health, do attempt great things; but when they become infirm, they lay aside all their ardor. Many live holily in a Cloister; but conversing out of a Cloister, they lead a worldly life. Many begin well, and after a little labour shamefully return to seek themselves. These deserve not to be called my servants; because they will only serve me at some certain time or place. See therefore, that at all times, thou behave thy self diligently towards me; and if thy power fail, let thy will be always

waies good, and thy mind devout
towards me : for I exact nothing
but what with my grace thou
mayest perform : nor do I tempt
any man above his strength.

CHAP. III.

*Of the miseries of an ill life;
and the utility of Reli-
gion.*

IT is great prudence to behave
thy self warily, and confide-
rately in all thy actions; lest
by giving way unto the frailty
of nature and thy own judg-
ment, thou throw thy self into
great inconveniences : Therefore
never do any thing rashly where-
unto thou art inclined by self-
love

love, or lead by thy passions, howsoever expedient it may seem to thy carnal judgment; For many great sins and grievous disorders are often admitted through slight occasions, by a rash pursuit of a mans own opinion: Neither is it fit presently to do all that may be done, nor presently to tell all truths; But we ought to consider the infirmities of those with whom we have to doe; and to observe the opportunity of those things which we determine to doe. It is also necessary that we bear many things (although incommodious unto us) with humility, for Gods sake, lest whilst we desire to shun a lesser, we unawares fall into greater evils.

2. There is great care to be taken touching thy conversation;
for

For men see not what is within,
 but use to judge by what appears
 outwardly. By a devout and
 humble behaviour, the spirits of
 others are pacified, and excited
 to seek God, by the sweet Odor
 of good examples. And as
 thou bearest with the defects of
 others, so will others also bear
 with thine: But one of a turbu-
 lent and proud behaviour, be-
 gets sundry suspicions, nor knows
 any place for peace, either in
 himself or others. Be careful
 that thou keep a strict guard up-
 on thy passions and inclinations;
 so that thou suffer not thy self
 to be so averse to any man in
 this life, be he never so wicked;
 but that thou labour for Gods
 sake, to return to a reconcilia-
 tion; seeing divine grace, & eter-
 nal happiness are not less possible

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unro

unto him then unto thee. Neither do thou so joyn thy affection to any humane person, how perfect soever, that thou canst not part with that affection without trouble of mind; since nothing in the world is more frail and inconstant then a mans heart; nor hast thou any man now thy friend, who may not presently be made thine enemy. Never give way unto any vanity or levity of mind, how prosperously soever things succeed with thee; since thou knowest not how soon thou art to be deprived of this sensible quiet. Nor ever suffer any sadness or dejection to reign over thee; although thou perceive many natural frailties in thy self; but proceed so, that nevertheless thou always expect infirmities. Nor is it a sign of the less divine Grace, that
 sometimes

sometimes thou be oppressed with unquietness of heart, since God gives it oftentimes to the most holy men, that they may crave his assistance with the greater humility; And that by valiant striving against themselves, they may approve themselves his faithful soldiers.

3. With all diligence decline occasions of sin; for that mans mind is soon perverted, when the species of ill objects are permitted to enter. Neither, now nor at any time, consenteth to flatteries of thy concupiscence; since divine grace is lost no less by this then by any other occasion; And the sword of eternal vengeance brandished over thy head. Nor knowest thou, whether God will afterwards admit thee to true repentance nor whether thou shalt receive

Strength to overcome thine enemies; since sin once admitted, alwaies draws with it the greater force to sinning.

4 How miserable then are those, who so grossly dote, whilst they slight the uncertain time of this present life! Nor would they fall into so great misery, and servitude of sin; if they would humbly fly to the protection of Christ; if they would fortify themselves with the virtue of his grace and passion: they would not make so frequent shipwrack, so sad loss of grace, if they would by divine assistance, diligently divert their minds from the rocks of temptations. They would not be so dry in spiritual things, if they had not their sense, and desires estranged from God; if they would respect those things which are necessary, and would
not

not entangle themselves with impertinent worldly affairs. They would not be so prone to vice ; so given up to sensuality ; so unapt to suffer ; if they would not too much indulge their carnal nature ; if they would valiantly provoke themselves to the Warfare of Christ : For the Cross of Christ is not grievous , but to those who fear it ; who fly from it : and if thou fly from it , by how much the farther thou depart from it , by so much the more avers and grievous wilt thou find it unto thee. They would not be so hateful unto God , so scandalous unto their neighbors , nor so insupportably burthensome unto themselves , if they would study to break themselves of vicious customs ; if they would subject their sensual nature to right reason ; and their weak

reason, to the rule of the divine Will. For Christ himself would support them, that they should never fall into the infernal Pitt, if they would humbly follow Christ, against the violence of their own opinion; But because through Pride, and a vain blindness of heart, they depart from God, therefore they fall into the abiss of all miseries, both in the life present, and in that to come; Their way is Stony, and at the end thereof Darknes, Hell, and Punishment.

CHAP.

CHAP. IV.

*Of the Comparison of a good
and an evil Life.*

1. **I**F thou desire to be delivered from the miseries of an ill life, thou must firmly propound this to thy self; that as often as thou perceivest thy self disjoyned from God; or that Christ begins to become unpleasant unto thee; then presently humbly acknowledge thy fault: for it may then be most certainly concluded, that thou art grown faulty, and that thou hast neglected the custody of thy heart. As often as thou feelest thy self troubled, through frailty of nature, in the embracing of Christ;
B 4 then

then presently thou must descend into the Closet of thy heart ; That by humble supplication, thou maist obtain from God, true light ; whereby thou mayst satisfy all men, by thy good example ; and mayst procure a reconciliation unto thy offended Redeemer, by thy sincere amendment of life : Then the incursions of the enemy are more warily to be observed ; lest in the future he be again permitted entrance. Then thou must pray more fervently , walk more humbly ; yea thy flesh it self, is to be treated more hardly, if thou wilt not again be wounded by the darts of its passions : then are the windowes of thy senses to be kept shut more diligently, lest the vanities of the creatures enter, and administer Fuel to corrupt Nature : then the passion

son of Christ, then the charity of thy Redeemer, are more sincerely to be meditated on; that by fervent contemplation thereof, thou block up all passages against the enemy: for whatsoever progress thou hast made, in Age, Learning, or Honour, amongst men, thou shalt not at all therefore be the more acceptable unto God, if thou study not, by the integrity of thy conversation in all things, to please him: For God is not as Man, that he may be attracted with the vanities of the world; who only respects the purity of the heart in all his servants.

2. Attend therefore seriously unto all thy ways, unto all thy words and thoughts, as if thou sawest Christ thy Lord present; And what thou art ashamed to do before men, presume not to do

before him. Behave thy self, as if thou didst esteem every hour and moment utterly lost, where in thou didst not perform some good; as if thy mind were always on thy end: considering what a difficult journey, how cruel enemies, how dangerous encounters are proposed unto thee, through the whole space of this life: As if thou every where mayst him crucified; that so thou sawest always prepare thy self with the greater fortitude, unto his obedience; Alas thou art never able to think enough, of the vanity of the World, the loathsomeness of sin, the frailty of this miserable life, after which an unchangable eternity will follow. Harken to Christ, now saying unto thee; *Thou fool, this night shall they take away thy soul; And then, whose shall those things*

things be which thou hast gathered ?

He truly is said to be a Fool, who being posselt with a drow-siness during the night of this life, weigheth not the horrors of the Eternal night : then it shall not be demanded how great thou wert amongst men, but how little, how vile thou wert in thy own esteem ; how submits to undertake the humble life of Christ ; how prompt, how diligent to please God. Then it shall not be regarded, how much thou knewest, but how well thou livest ; and with how eminent examples thou didst adorn thy knowledge : Then shall the difference appear, between good men who like true *Hebrews* have withstood the *Egyptian* temptations of this world ; and wicked men, who like worms of the Earth,

Earth, have desired only earthly things: then shall the penance of *St. John Baptist*, be preferred before the Luxury of *Herod*; the sores of *Lazarus*, before the Purple robes of *Dives*; the humility of *St. Francis*, before the pride of *Lucifer*: For if these worldlings found true felicity in these transitory things; why are they left so naked and despicable by all men, at the time of their death? Then shall those wise Virgins be admitted into the Kingdome, who have adorned their Lamps with the Oyl of true charity; and all those foolish souls which are not enlightened, with the fire of divine love, shall be cast out into utter darkness.

3 He is not therefore most blessed, who doth most licenciously enjoy his own lusts; but he that doth most absolutely subdue himself, that

that he may persevere in good purposes, against the depraved desires of his nature. He is not most happy, who hath passed most years in this life; but he that hath wisely applyed his whole industry, to his eternal profit. He is not most secure, who is subject to the fewest occasions of suffering; but he that embraceth all things with true submission, as from the hand of God himself. Remember, that these vile temporal things are not to be possessed ever; and by how much the more they are beloved, by so much the more are they hurtful; and by how much the more we despise them, by so much the more are they serviceable unto us. Remember, that above all things, the care of thine own soul is to be had before thine eyes, whatsoever chaunceth

chaunceth to become of these external things: And that it is impertinent to have respect unto other mens actions, when thou hast as yet many things to correct in thy self. Remember, that thou art not a Citizen, but a Pilgrim, in this world; and that now or never is the time of gaining thy heavenly inheritance. Remember always that thou art Dust, that thou art frail, that thou art a sinner; that thou hast much want of grace and virtue; that upon all occasions, thou mayest undergo thy burthen with some profit.

4 Have no respect therefore to the words of Men, nor unto their lives; for many simple and good men, through unskilfulness of speaking, say things inconvenient; and many wicked men draw others after them, and make them

them partakers of their wicked-
 acts. Believe not suddenly all
 things which thou hearest to be
 true; nor easily report what thou
 hearest from others: respect not
 the ill which thou shalt see in
 others; but diligently correct all
 the ill which thou shalt observe
 in thy self. Desire not presently
 to change the place where thou
 livest, nor thy superior whom
 thou servest, because that thou
 canst not have thine own will;
 for many whilst they seek new
 places, find new and greater
 miseries: and whilst they cannot
 bear our crosses, unawares run
 headlong upon many more grie-
 vous ones.

Keep thy mind quiet from other
 mens actions, as much as possibly
 thou canst, and valiantly provoke
 thy self to suffer more daily for
 Christs sake: then shalt thou in
 all

all places, the more freely attend unto God; and in all things, find the true peace of Christ.

CHAP. V.

Of true sorrow for sin, and of Penance.

I, **T**Hy war in thy life is not against other men; but altogether against thy self, that thou mayest mortify thy vain passion: for my sake, and mayest humbly do true penance for thy sins, whereby thou hast offended me: To which purpose I frequently permit thee to be exercised by others; Because thou hast as yet, many enormities which must be corrected, before thou canst become truly pleasing unto me. Neither wouldst thou know, how thou oughtest

est to behave thy self, in things
 of the smallest consequence; If
 I were not thy continual in-
 structor: Nor wert thou able to
 endure the time of adversity;
 If I by my strength, did not
 alleviate thy burthen; Nor
 wouldest thou find peace within,
 nor merit with out, nor grace
 from above, nor safety beneath
 from thy deadly enemies: If I
 thy Redeemer did not commise-
 rate thy frailty, and take per-
 petual care of thee: I will not
 therefore, that thou ever depart
 out of that way of humility and
 penance, which I have taught
 thee. Yea, how faultless soever
 thou seemest before unto thy self,
 or to be preferred before others,
 have no respect unto that; but
 think how thou mayest walk
 more humbly before me, since
 thou deservedst to be infinitely
 more

more depressed, than ever thou art able to depress thy self, if I should shew the rigour of justice against thee.

2. Never regard the suspicions, and vain apprehensions of thine own phantastic ; that so thou mayest walk before me, with a settled tranquillity of mind : For no man in the World were able to hurt thee, if thou wouldst only seek me and not thy self : Nor wouldst thou care what others could doe against thee, if thou wouldst commit thy whole safeguard unto me alone. Why therefore dost thou vainly trouble thy self with what others say or do , which a wise man would let pass as ridiculous ? When thou hast so many frailties in thy self, for which thou art never able to make full satisfaction, why dost thou check others

others ? why dost thou desire to
 shame and confound others ;
 who so often dost deserve shame
 and confusion for thy innumera-
 ble sins, whereby thou hast most
 grievously offended me thy Crea-
 tor ?

3 Oh my God , with what
 tears, with what Penance, with
 what Humiliation of my self ,
 shall I appease thy wrath, which
 I have so often provoked to my
 own destruction ? what have I
 done ? what have I deserved ?
 what have I lost ; when by any
 wicked actions, and impure
 thoughts, I have driven thee my
 chief and only good, out of my
 mind ? what a friend, what a
 father, how merciful, how gra-
 cious a God, have I forsaken ;
 when I have averted my self
 from the meditation of thy
 Justice ? how foolishly have I
 be-

behaved my self; how unfaithfully, have I dealt with thee, as often as I sought to be delivered from thy Cross, from thy saving rod? Oh my most sweet Redeemer! how different is my purity from thy purity; my constancy from thy immutability; my justice from thy integrity; my devotion from thy charity; my patience from thy longanimity; my zeal from thy holiness; my gratitude from thy mercy? Woe is me! with what groans should I study to wipe away the loathsomeness of all my vices, if my hart were truly enkindled with the fire of thy love? how little pleasure had I taken in this worldly Conversation with men, whereby I yet daily admit many failings, although I have not as yet made sufficient satisfaction for my former de-

fects

body, my soul, and whole substance may bear the seal of thine own image : that so being made freely conformable unto thee, I may in all things be governed by the conduct of thy Holy Spirit.

5 Come therefore unto me thy Redeemer (poor Soul) in all thy afflictions and necessities, since without me, thou canst, no where find true rest : forsake the crouds of men, and return into thy self, that thou maiest see the difference between worldly pleasures, and my Consolations.

How much doth it afflict me. (thinkest thou) that thou shouldst repell me from thy heart, after so many labours and crosses, whereby I would have adopted thee for my Spouse and Friend; after so many difficult seekings of thee, whereby I desired to reduce thee into the true way of
life

life, out of which thou hadst
 stayed, in pursuing thy blind
 inclinations. Thou canst not
 offer me a more grateful obla-
 tion, then by humble contrition
 for thy time lost, to return unto
 me; for then doest thou relieve
 my infirmities, when truly as a
 little one, thou cryest unto me,
 that thou mayst find my strength
 in thy weakness; then doest thou
 refresh my weariness, when for
 my honor thou fightest earnestly
 against thy self; then doest thou
 free me from the bond of my ene-
 mies, when thou bindest thy will,
 and whole soul in my obedience;
 then doest thou deliver me out
 of the power of *Pilate*, when
 thou sufferest my grace freely to
 possess thy mind; then doest thou
 take me from the Cross, when
 by true humility, and patience,
 thou shewest thy self Crucified
 unto

unto the world ; then art thou truly acceptable unto me, when from a detestation of Sin, thou beginnest to lerve me in newness of Life, absolutely conforming thy Will unto mine ; Then shall neither Death nor Hell prevail against thee, when thou fully subiectest thy self unto my dominion, that my hand may work all things according to my good pleasure : for nothing in the world pleaseth me more, then when I see thee sincerely doing the work of thine own salvation ; when I see thee striving valiantly, with faithful fervor, and constant proficiency : For as the death of a sinner is grievous unto me ; so nothing is more pleasing unto me, then that my passion be not frustrated of its effect, in the salvation of Souls.

CHAP.

CHAP. VI.

Of the confidence of a penitent, and the remission of Sins.

Come unto me all ye that labour and are heavy laden, and I will ease you. This is the propriety, this is the office of Jesus, to comfort the afflicted; to receive the penitent, to relieve the oppressed; to help the infirm, to cherish those that mourn; to assist those that strive, to give himself to those that overcome, and to aid all those that call upon him faithfully: For when I forsake Jesus; then is labour grievous; Then the Cross is
C heavy

heavy; then my strength becomes weakness; Then do I find grief and afflictions; Then do I feel burdens upon burdens, that are insupportable; Because none but Jesus can make the burthens of this Life light. But when I withdraw my self from the molestation of this World, that I may recreate my mind with the memory of the heavenly rest, which all the Citizens of that happy Kingdom now fully enjoy, whereof even the only memory, is sufficient, to abate all the troubles of this journey: When I firmly purpose to return unto God; to fly unto pardon; to arise unto life, voluntarily casting all worldly vanities out of my mind for Gods sake: When I bewail my sins; when I humbly accuse my self before him; Then the
memory

memory of Jesus and his passion becomes sweet unto me; then do I drive away fear, then do I lay aside sloath; then do I cast away lukewarmness; then do I go on confidently, because I certainly know, that a penitent sinner cannot be repelled; Since Jesus died only to seek sinners; then do I boldly cry out, sweet Jesus where art thou, whom my soul seeketh? When I sit as a Dove mourning by the fountains of waters; Thinking and revolving how short, how frail this life is; how vain the comforts; how frequent the tribulations of this world; how little zeal there is towards God; how slender devotion; how manifold disquiets amongst men; how long, how bitter my separation is from the safety of my eternal mansion; And that for

my sins it is not yet permitted, that I should presently fly thither, to my rest; then my prayer grows fervent; then my tears flow, my very heart strings melting like wax, out of a desire to find my Redeemer; Then Jesus draws near that he may accompany the desolate; that he may hear him that groanes; that he may refresh a thirsting soul with good things; then he knocks; then he speaks words full of sweetness; then he holdeth forth his hand, that he may help one that fainteth; then he preserveth my soul out of the snare, and my feet from falling, that I may praise him in the Land of the living.

2. Thou seeest therefore, of how great a good thou deprivest thy self, whilst through a vain lukewarmness, thou drawest not
near

near unto Jesus : thou canst
 never get out of the snares of
 sin ; nor have true Peace, as
 long as thou suspectest his boun-
 ty ; as long as thou forsakest
 not thy self fully, for love of
 him. Thou art deceived, if thou
 think the way of Jesus difficult,
 or dangerous ; for the true love
 of Jesus , neither begetteth
 trouble, nor bringeth distraction,
 nor feeleth hardships, nor re-
 fuseth labours, nor seeketh any
 other thing besides Jesus Cru-
 cified. If sometimes he permit
 thee to be afflicted, trust still
 in him, and without delay re-
 cur unto him ; for he doth this
 that thou mayest seek him the
 more fervently, and mayest only
 thirst after him in himself ;
 Neither wouldest thou sincerely
 discern the vanity of the world,
 nor the frailty of sensible Con-
 solations

solutions; nor the continual dangers of thy soul, — living here amongst her enemies; if thou wert not weaned from these humane desires, with the Worm wood of tribulation.

3. Every day firmly purpose, diligently to persist in such and such good intentions; to bear simply for Gods sake the troubles of such persons, or such labours; and as often as thou findest thy self wanting in any virtue, make hast presently unto Jesus, and so cheerfully address thy self to thy business; nor ever cease until thou obtain it; For by these small exercises, thou wilt by degrees attain to greater; and at length it will become most pleasant unto thee, to bear any thing for Gods sake. For-
 sake not thy appointed devotions for any perturbation of
 mind;

mind; unless thou art constrained
 to change them for some
 more meritorious works; If thou
 art sometimes deficient, in any
 one virtue, let not that dimi-
 nish thy fervor; but presently
 study how to compensate that
 defect, by thy example in other
 virtues; for the mind doth
 easily revert unto a Laxitude,
 yea after many Labors, if it
 be not always restrained by
 continual exercises from its own
 inclinations. Deal confidently
 with Jesus in all things, although
 sometimes thou seemest plainly
 rejected by him; for by how
 much the more importunately
 thou runest after Jesus, by so
 much the more will the love of
 Jesus be enkindled in thee; by
 so much the more strong, the
 more apt, wilt thou become
 unto all good, and the more

free wilt thou be made from all worldly tumults: For those who are true Sons of Christ, abhor nothing that may be grateful unto him; prefer nothing unto his love, fly no sufferings for him: he is above all things sweet, above all things dear unto them; they cheerfully resign all things, that his will may be always fulfilled in them.

4. Oh how happy were it with thee, and at how great peace in every respect wouldst thou be, if that powerful Jesus kept the cover of thy house! For thou canst not here be secure; nor shalt thou ever here be without Enemies, by whom thou shalt be provoked unto combat; but there is great comfort propounded unto thee in his words, who says unto thee,

thee, I am with him in tribulation, I will deliver him and glorify him: As if he should say, let not my servant be afraid, how much soever he be oppressed by others; how much soever the pit of tentations, and afflictions, may open its mouth against him, let him not decline my will, nor presume upon his own strength, nor forsake his good purposes, and let him humbly with his whole heart commit the rest to me: For although somet'ime he be not sensible of my Consolation; yet then do I discern all things, and dispose of all things according to my will; Then am I near unto him by my grace, and my protection, I will deliver him, and glorify him,

5. Oh how sweet a thing were it to fly unto the cross of Christ; if we would hear Christ speaking in us, if all that is in us, were subject unto him, so that his virtue possessed, every corner of our heart! How quiet, how secure should we be, from the troubles of this life, from the terrors of future judgment, and infernal punishment, where with wicked men are often tormented, by an inward sting of Conscience, from which no worldly solace can free them! How sweet were it to be with God, to think of God, and every way to obey his voyce, If we had God alone, and not humane favors before our eyes; if his grace were suffered to flourish in us, and that we would not rely upon the frail strength of our own wisdom!

For

For he that desireth to attain the true familiarity of God, and a stable peace of mind, ought simply to offer up his whole affection unto God; because as God gives us not his grace by constraint, but gratis; so he doth infuse it more abundantly where the mind doth more humbly desire to be subject unto him.

CHAP.

C H A P. VII.

*Of the Excitation of Fer-
vour and true Obedience.*

1. **M**Y tears have been my
bread day and night,
whilst it hath been said unto
me dayly, where is thy God?
Yea and so ought always my
tears to be unto me, both day
and night, both at home and
abroad, whilst this wandring in
exile severs me from thy Love;
whilst I am annoyed with the
impurity of these senses, where-
by the purity of thy Contem-
plation is hindred, whilst I
sustain the load of so many de-
fects, so many anxieties, so many
unquiet

unquiet passions, wherewith I cannot perfectly elevate my mind unto thee, whilst I see my own many and great infirmities, whereby I so often offend thee, so soon grow weary of well-doing, so little weigh my own great wants, so coldly, so negligently tend to my true and eternal end; whilst thou who art my only good, my whole strength, and whole treasure, art so alienated from my heart; whilst I suffer thy examples, thy wounds, thy benefits, thy holy counsels so lightly to pass out of my mind when notwithstanding, I have every hour need of thee, that thy living grace may defend me from evil.

1. Ah my God! I have hitherto done nothing; I have neglected much, profited nothing

I now acknowledge my fault;
 I now humbly beg mercy; I
 now say open my miseries before
 thy presence; Alas! I have
 spent time enough vainly; I
 have been silent long enough;
 have far enough departed from
 thee; It is now time to lay
 aside childish customs, and to
 think seriously of thy service.
 Now will I return unto thee;
 now do I offer up my whole
 spirit, my whole soul upon the
 altar of thy most holy cross;
 now do I prostrate my face up-
 on the earth before thee. Lord
 Jesus pardon me, and make
 my heart for ever hereafter, to
 burn with an unquenchable fire
 of thy love.

3. If thou wilt be truly mine,
 and cherish my love in thee, I
 will dayly take care of thee, and
 will teach thee those things
 which

which are profitable and necessary for thy soul. Many cry earnestly after me when adversity pincheth them; and their desires are not falsified: But they cannot find me, because they seek not my love, but themselves, and their own worldly desires: Many spend their time, in hearing and inquiring what others do, what is said of themselves and others; whereby they may please their own foolish affections, with other mens impertinent stories: These things are altogether vain and inconsistent with true fervor of Spirit. I will not have thee trouble thy self with what doth not concern thee, that thou mayest keep thy mind pure for me alone.

4. It much hindereth thy proficiency; That thou givest way

way unto thy passions to master thy reason; That thou soon givest credit unto thy own apprehensions, before thou knowest how thou oughtest to behave thy self according to the rules of charity. When therefore any occasion occurreth, first consider with thy self, what thou oughtest to do, before thou give an answer; for perhaps there will be no need to use any answer, and by serious consideration the violence of passion may be appeased.

5. Beware, least when I give thee a sweetness of Devotion, thou begin to lay aside thy filial reverence towards me, least perchance never thinking of the inconstancy, and frailty of nature, thou be not armed for a temptation, which may shortly befall thee: But always keep thy heart

heart so between strong hopes and humble fear, that howsoever I shall dispose of thee, I may always find thee subject unto me. Wonder not that thou dost not always find the same fervour; for I know well what is good for thy soul. When I touch thy heart with the virtue of my spirit, then make hast modestly to raise thy self unto me; but when I leave thee to thy own hardness of heart, then contemplate thy own infirmity, without my strength; then, by reading or prayer, prepare thy self to an internal conversation, where at length thou shalt find me; then must thou offer violence unto thy heart and body, that thou mayst strive, not coldly, but ardently to return unto me. Nor care thou much, though thou arrive not to the contemplation

plation of higher secrets; for the simple Idiot, who serves me humbly, may profit himself more before me, than he that feeds his mind with the contemplation of the highest mysteries.

6 Sometimes thy coolness ariseth, from too much tiring or oppressing of sensible nature; and then thou must deal more mildly with it, as with thy feeble beast; then convenient rest, then favourable license is to be allowed it: lest whilst for the present time, thou afford it not what is necessary, thou find thy beast infirm, and unfit for thy use for all future time. Sometimes also it proceedeth from outward troubles; or from my secret providence, whereby I leave thee in this thy dryness, that from thence thou maiest learn to cleave more closely to me;

me ; since thou art so unable to
 persist without my grace, Some-
 times finally it ariseth, from a
 looseness of the flesh, and an im-
 moderate affection of sensible
 things ; Then the weapons of
 Pennance ; then the spurs of
 Devotion, are to be resumed :
 for the flesh doeth not willingly
 offer it self to tread my pathes ;
 unless it be compelled by force,
 nor to adhere to its sordid affecti-
 ons ; Then my humility, my
 patience, my charity, where-
 with I redeemed thee, are to be
 ruminated ; that so by degrees
 thou maiest raise thy self up unto
 a sincere love of me ; then holy
 Histories, then famous Examples
 are to be looked over ; wherewith
 my servants both formerly have,
 and at present do, daily adorn
 my Church ; Thou seest what
 novices, what fooles, how ab-
 ject

ject they make themselves unto the world, for my sake; Because by this means they find I am the most simply to be beloved; and because they can never be satiated with love of me. The world thinks them fools, and forsaken of God; because they fly temporal pleasures; and because they patiently bear unjust miseries; but they most wisely pass their time, and as my special friends, are to be advanced to the height of my glory.

7. How then dost thou yet live securely serving the desires of the flesh? When as, if thou hadst my spirit within thee, thou wouldst be ashamed to be subject unto these irrational passions; But by how much the more and greater infirmities thou didst feel; by so much the more

more laboriously wouldst thou strive, until thou wert healed of those infirmities. It is not sufficient for thee, to pour out many prayers, or to propose many corporal penances to thy self; although these will help well to the attaining true fervour) for under these may be hidden a proud mind, and a private love of thy own will: But thou must simply goe to the root it self, that so, all presumption and selfwill being cast away, thou simply leave thy self wholly unto me; and learn, either to encrease, or moderate thy zeal, as true charity, and my spirit shall require. It would not a little help thee, if after thy interior conversation, thou wouldst not presently pour out thy self upon exterior things; But wouldst yet relieve thy
mind

mind in my presence ; for a frequent inward breathing , renders the worst of virtue easy, and offers remedy against vain distractions and occasions of offending. Why shouldst thou be so dily, so cold in my service but because a true love of me is not enkindled in thee ; and thou convertest thy self unto humane Consolations, and those depress thy mind, that it cannot fly after me.

8. Begin therefore now a new, whilst the present time awaits thee ; as if thou hadst before thee , a thing of the greatest moment ; that thou mayest prepare for me a fit place, in thy mind. Be not troubled about other mens lives ; since many things may be found amongst men, which rather afford matter of lamentation then imitation.

tion : But think what all men ought to be, how holy, how modest, their conversation ought to be, that they may be made worthy of my grace. Whensoever thou shalt observe in one or other any good action ; propound always to follow that and when thou shalt perceive any ill ; study diligently to decline it : Nor let it suffice, that, thou think or mean well ; But use thy endeavour, that thou do all well ; and then at length shalt thou find the sweetness of true fervour.

CHAP.

C H A P. VIII

Of the desire of the heavenly City, and of the true bliss in Heaven.

I. **O** Blessed habitation of the celestial City, daily fought with so many weeping sighs; with so many devout penances of the faithful! Who with a perfect judgment concerning the slippery pleasures of this miserable world, would not plainly despise them, and with the whole affection of his heart, desire to be ascribed to thy most noble society? Where true fulness, incomparable security, endless felicity are possessed;

fessed; where eternal rest with-
 out any disturbance; unchang-
 able concord without any dissen-
 sion; and unmeasurable frui-
 on of all good, without the
 least variations is found. With
 what fervour, with how much
 longanimity; with how great
 detestation of sin, and all world-
 ly vanities, ought we to tend
 to thy unspeakable possession?
 Who would not willingly lose
 his blood, his life, that he
 might be made partaker of thy
 endless felicity? Who would
 not goe, through fire and wa-
 ter, through Rocks and crosses,
 bearing with joy the ills of all
 men, to thee; which doest a-
 bound with an affluence of all
 things desirable; which neither
 beget satiety, nor admit hunger
 nor suffer the affection to stray
 farther?

D

a. Why

2. Why therefore do we not accustom our selves here unto thy exercises, unto thy songs, unto the most refulgent maners of thy Citizens; that by the familiar and sweet remembrance of them, we may assuage the miseries of this tumultuous life? Why do we fly from a holy desire of thee, from thy wholsom Laws and Counsels, yet sticking in the filth of this vile life; when all our felicity, is to be expected in the only fruition of thee, and no defiled or unclean thing can ever enter within thy limits?

3. No wicked thing, nothing estranged from God, or contrary to the Spirit of Christ, shall enter there; Because that is the kingdom which Christ purchased with his own blood, for his sheep, which with true meekness

ness obey his voyce ; That after the tempestuous winter of the world, they may there be recreated under a Canopy of eternal refreshment. No carnal thing, that is delighted in the sink of obscene filthiness, shall attain to that holy of holies, where the blessed souls are arrived after divers penances, passing through the portal of true contrition ; untill they penetrated unto the most inward Tabernacle of unchangable consummation. No abject person, none addicted unto sloath ; shall clime unto that most renowned mountain of everlasting life ; where the most noble crucified Champions, after their great warfare, their glorious works, have obtained a most pleasant refreshment, and ease from their labours. Nothing that is vain

nothing that is proud, nothing voyd of the splendor of true humility, shall inhabit that holy new Jerusalem; whither God hath decreed his people shall pass, through along desert of humiliations; that being armed with the impenetrable shield of virtue, they may, with true constancy of mind, hasten into their heavenly countrey. In fine, nothing that is not governed by the fear of God; that is not attracted by the love of Christ; that is not affected with hatred of sin, shall be admitted unto the joys of that most delicious paradise: For there is an inheritance, prepared from the foundation of the world, for the true and only children of God, who as often as they find themselves to have

de:

declined from true charity, do endeavour, with humble compunction of spirit, to return unto God; that so, they may be admitted a new unto his divine grace.

4. There shall be an end of all the sorrow wherewith the poor servants of Christ are daily oppressed, amidst the various storms of this their humane conversation; whilst they conform not themselves, unto the manners and vices of the wicked. For as Christ and the Diuel are extreamely opposite; so the servants of Christ, and the servants of the Diuel, walk contrary ways: And as the wicked pass, from their foolish joy, unto perpetual mourning; so, the just pass, from their saving tears, unto infinite and never fading joy.

5. O how happy will they then think themselves, that with so great courage, with so great simplicity they have bowed their necks, under the sweet yoke of Christ; following his most profitable admonitions, against all the force of perverse nature! That they have preferred the simple love of Jesus, the observance of Justice, the imitation of the Saints, before all humane vanities! That they have delivered up unto Christ, their hearts to be governed, their senses to be regulated, their souls to be instructed; neglecting the care and solicitude of all other things, in respect of his faithful service! With how great jubily shall they rejoyce that they were not here left unto their own arbitrement, but that they were deprived
of

of their own affections for Christ ! That they courageously endured the warfare of the Lord the yoke of Christ the race of virtue and goodness ! How sweet, how pleasing will it be unto them then, to think on what they have sustained in the world for God ! Whilst they shall sit in their Tabernacles of peace, considering with themselves ; we valiantly suffered these injuries from wicked men ; these evils these afflictions, these adversities, befell us ; whilst we had our mind on Jesus, and offered our whole affection unto him : There were we tormented in our tender flesh ; were vilified with unjust reproaches ; were tryed with various tribulations : There have we passed a difficult journey, sharp cold, hard labor for Jesus : There have we wept

bitterly, sighed daily, watched
 attentively, whilst we remem-
 bered Sion ; and we sung its songs
 in a strange Land : Now hath
 he brought us forth, through
 the paths of justice unto the
 port of eternal rest ; that we
 may offer up unto him, a sacri-
 fice of praise, declaring all
 his wonderful works : For then
 shall the blessed souls take wings
 as Eagles, wings of never de-
 caying virtue ; wings of burn-
 ing love, wherewith they shall
 mount unto the feet of Jesus ;
 to the bosome of the bridegroom,
 to the wounds of him that was
 crucified ; from whose sight they
 before were seperated ; by so
 long, so sad an exile : Then
 shall be granted a perfect en-
 trance unto the fountain of
 charity ; unto the torrent of
 grace ; unto the abyſſe of all
 delight,

delight, which infinitely doth
rejoyce the City of God : For,
because they here with their
most intimate affections, night
and day, sought Jesus in all
things; therefore then, shall they
arrive to the most intimate love
of Jesus.

6. How fully therefore shall
all those Citizens be satisfied,
after their temporal discomodi-
ties, after their few combats?
How excellently, how nobly
have they acted their parts here,
that they should now merit to be
advanced, unto so, great a height
of felicity? Here they felt the
harshness of virtue; there shall
they be abundantly filled with
all manner of sweetness: Here
they found an obscure know-
ledge an infirm love, a decay-
ing fortitude; there shall they
know clearly, melt with love,
D 5 and

and triumph without end; for the soul shall there no more seek, neither the world, nor the flesh, nor its self, nor any thing else but God: And so God only shall rest in it, and all that is in it, (as a drop of water swallowed up in a Sea of wine) shall fully pass into him.

7. Here although it were grievous to the flesh, to be restrained from their own liberty; yet being indued with strength from above, they voluntarily offerd themselves unto the discipline of the cross, that so they might be enabled unto many hardships, wherein the love of God required their industry. Now from the full possession of God, they are endowed with so great immunity, with so much dilatation of heart; that they can never be farther oppressed, with
any

any diminution of virtue ; with any coolness of devotion ; with any fear of death ; with any danger of sinning, or burthen of depraved affections : They shall never farther sustain any adversity, or feel any trouble ; because they have now received an end of all their tryals. Here they walked in rags of poverty and contempt, not willing to be reputed honourable in the world ; there shall they be cloathed in royal robes, of supreme eminency, wherein they shall appear more splendid than the shining Sun it self : Here they macerated themselves, with continual castigations of devotion and penance, leaving no time for vanity and sloath, But bending their whole study, how they might find efficacious means to subdue the flesh ; they scarce
gave

gave it rest by day or refreshment by night, neither ease after labor, nor peace after victory, so warily observing, so fervently resisting, so happily subduing, all its affections, that the power of the enemy, was every where overthrown, every where frustrate of their desires: there they shall now cease from all warr, from all anxiety concerning any Enemies whatsoever, they shall change their swords into palmes, and their bucklers of penitential rigor, into the well sounding harps of perpetual exultation; there they shall proceed with joy and triumph, with Jubile, as secure conquerors, throwing their Crowns before Jesus, saying, thou art worthy O omnipotent Jesus, to receive all honour power and glory, for
that

that thou as a faithful safe guard
 hast brought us through our
 cruel Enemies, through vari-
 ous tribulations, through diffi-
 cult conflicts: Thou hast shew-
 ed the hardness of temptation,
 thou hast given us to drink the
 wholsom wine of compunction;
 but now thou hast caused us to
 rejoyce for the time past, for
 the days of old, wherein we saw
 evil; and we shall be with thee
 day and night, unto all eternity,
 and our joy shall none take from
 us.

8. Here they shunned rest,
 abhorred peace with the world
 because they knew themselves
 passengers, and therefore thought
 they ought not to rest in the
 tempestuous Sea of this world.
 Here they urged themselves
 to go on, compelled themselves
 unto virtue, they laboured hard
 against

against sin, turned every stone that they might go after Christ; lest they should suffer their time to pass unprofitably; and lest the sluggish inclinations of nature should, by little and little, recover force. Here they crept upon the earth as abject worms, not to be looked upon for any outward appearance or excellence; seeking nothing amongst men but to be conformable unto their crucified Redeemer; him they loved with their whole soul, so sincerely, so fervently did they serve him; that they laid aside all care of themselves; so that they felt his love burning within them: Not being able to endure, that their sordid flesh, should in any measure wax proud, or oppose it self unto the works of salvation.

9. But

9. But what salvations, what embraces, what eulogies of honour, do they there receive, from Christ himself, and all his Saints, as his principal friends, who neither favoured the world, nor themselves, that Christ alone might be endeared unto them. There, despised humility will out shine all kingly Ornaments, simple contempt of a mans self, will incomparably be preferred before all humane wisdom; The sincere love of Jesus, will most amply be recompensed with the most pleasant fruition of Jesus himself. There, they shall receive, for mourning, joy; for ashes Crowns, for Sackcloth Purple; every for Humiliation, unspeakable Exaltation; here, they incline themselves, to accept with patience, all mens actions,

as well good as bad : There, by how much the more troubles they have undergone for Gods sake ; by so much the nearer shall they sit unto Christ in the Kingdom of his Glory. O most happy Citizens ! Now at rest from all afflictions of this miserable pilgrimage, O most worthy men ! Truly men, and not foolish children, running after every vanity of heart ; truly noble, truly valiant, who are adorned with so many Ensigns of Divine Nobility.

10. Here they rendered themselves abject, and little in the eyes of the world, that they might become truly great and high in the sight of Christ : In all things minding his presence and seeking above all things, how they might become acceptable unto him alone. To him they

they resigned the custody of their senses, the obedience of their will, the bridle of their judgment, the whole affection of their hearts the whole force of their bodies; they made all that was in them serve at his beck. Neither did they trust in their own wit, nor boast their experience; nor did they, (though after long labors,) attribute any thing unto themselves; But humbly grounded all on the virtue of Christ, by continual elevation of mind, craving his assistance in all things, and constantly ruminating his words, and examples, as the true book of life and perfection.

11. Here they lived as deaf, and dead unto the unquiet tumults of worldly solicitude; content with the meanest things only to supply their necessities, and

and refusing the more delicate carnal superfluities, that so they might the more diligently attend the business of their soul. They were replenished with so great fortitude, so great integrity of spirit, by their continual chastisement of rebellious nature, that they avoyded no groans, no conflicts, whereby they might defend themselves from being defiled with sin, might remain in the grace of Christ. Here they sought to purge away all corruption of their senses and passions, and to put off the whole old natural man, that, as being truly crucified, they might enjoy the happy society of Christ. There their infirmity shall be changed into strength, their corruption into purity, their age into an ever flourishing youth: They shall
 receive

receive new eyes, which shall
 be delighted with the true beau-
 ty of heavenly Objects; new
 ears, which shall never more
 be delighted with the hurtful
 discourses of men; but with the
 most joyful triumphes of the
 Martyrs, and all the Saints;
 new heart, which shall never
 again, be seperated from God,
 by any Temptations, by any Mo-
 lestations, by any Distracting
 thoughts: They shall receive
 these, solace of their Affliction;
 the treasure of their Devotion,
 the reward of their Labour, the
 manifestation of their Faith,
 the end of their Hope, the ful-
 filling of their Charity: They
 shall receive the crown of their
 Conflicts, the rest of their Pe-
 nance, whereby they shall never
 again return unto repentance.
 The Lord will give them eter-
 nal

nal rest, and perpetual light shall shine upon them; Christ shall then also openly testify, how pleasing it was unto him, that men should so humbly forsake themselves, for him.

12. Oh blessed inhabitants of that most happy Countrey, ye have now finished your whole probation; ye have now received firm admission; ye have now passed all ways of danger; ye have now conquered all inconstancy of humane frailty. Now with infinite advantage, have ye received the end of all your temptations, whereby you were tryed as Gold in the Furnace. Now no farther fearing, the contempt of the proud, nor the fury of Tyrants, nor the calumny of fools, nor the fraud of deceivers, nor the suggestions of the flesh, or
the

the Diuel, nor the troubles of the world; or of men! Ye have now finished the day of labor, the night of affliction, the time of temptation; ye have found the light of true glory, the true sun of justice, the stars of perpetual splendor, amongst whom you shall also shine, without any danger of farther darknes. For whilst ye lived in this world, you had this in your desires, that Christ might reign in you, and that he alone might be glorified in all your labours; and by this means you fled all pleasure in worldly vanity; for ye would not give way unto the foolish affections of nature, but you used all diligence, for this, that you might conform your lives unto the life of Christ, in as much as humane frailty permitted

mitted: Ye made Christ the
 end of all things which you
 undertook, seeking no other
 comfort, then that you might
 always offer your hearts and
 souls, unto him, by true and
 pure love. Now what ye have
 long desired is come to pass;
 for Christ will now with full
 dominion reign in your souls;
 and ye will have all his glory
 and magnificence shining in
 you: He will govern you; he
 will feed you, and possess you
 as his truly beloved; and for
 all your works, will replenish
 you with so great sweetness, that
 ye shall never be able to pass the
 bounds of joy.

13. A last unhappy we, who
 yet live here in the land of
 iniquity! Receeding so far from
 your glorious examples: Miser-
 able and mad men that we are,

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to whom after so many deceits
 so many dangers this vain
 world, is yet delightful? we yet
 desire to prolong this base and
 vile life, men that are out of
 their wits, and foolish children,
 who refuse the most precious
 jewels, that they may have
 worthless stones and straws.
 How often have we been wea-
 ried with the heavy burden of
 sin? And notwithstanding we yet
 seek not true rest. How griev-
 ously have we been weakned,
 by the ill humors of our sen-
 sual passions? And nevertheless
 we yet foolishly refuse perfect
 health. How seldom are we
 free from either external or in-
 ternal troubles? And notwith-
 standing we depart not yet from
 the cause of all perturbation;
 which is the love of this pre-
 sent life: We yet cherish the
 vile

vile fleshy and its stubborn inclinations; which do either utterly take away, or greatly weaken our desire to true felicity; for the mind cannot goe two contrary ways at once. He therefore that is affected with an inordinate love of himself, and of this world, it may most certainly be concluded, that the sincere love of God, and of heaven is not in him.

CHAP.

CHAP. IX.

A Prayer for the reconciliation of the soul: And the free conversion thereof.

OH most sweet Jesus, I desire, from the bottom of my heart, to return unto thee, being now at length wearied with the heavy burthen of my manifold miseries, and dayly offences. I now confess openly, unto my own shame and confusion, and to the magnifying of thine infinite mercy, that I have hitherto led a life, replenished with all sorts of uncleanness, with all impurity and vanity; being worthy to suffer
 E the

the injuries of all men, and
 other creatures; and utterly un-
 worthy that thou shouldst ever ad-
 mit my soul into favour with thy
 self, or any of thy friends. I
 dare not sweet Jesus, appear o-
 penly in thy sight, considering with
 my self, thy grievous labours and
 innumerable crosses, whereby
 thou wouldst redeem me unto the
 right way: When I cordially re-
 member, thy power, my own
 weakness; thy Majesty and my
 vileness, thy clemency my ingra-
 titude; thy deity, and my nullity,
 and yet, my most unworthy pride
 and rashness; thy benefits and my
 unprofitableness; the Sacraments
 of thy grace, and my impenitency;
 Thy wounds, and my sins whereby
 I as yet crucify, afflict, and per-
 secute thee, my most gracious re-
 deemer. Thou daily shewest me
 thy light, thy charity, thy patience
 Thou:



thou affordest me the examples of
 other thy servants, who in body
 and mind, night and day, never
 cease to praise thee; so many are
 the penances, so many the virtues,
 so many the devotions, which they
 daily offer upon thy altar; and I
 as yet abide in the impurity of my
 vices. Thou seekest me, and I hide
 my self; thou followest me, and I
 fly from thee, thou callest unto me,
 and I hold my peace, thou abidest
 me, and I murmur; thou dost cha-
 stise me, and I become the more
 obdurate, thou bringest my sins into
 my memory, and I regard them not,
 although I am absolutely the most
 miserable and vilest amongst all
 men. I beseech thee O Lord Je-
 sus, hide not thy singular mercy from
 so great a sinner: Pierce power-
 fully, and deeply my heart with the
 lance of thy passion; that I may be
 able, truly to humble my self before

thee, for all my vileness: Let thy
 piety heal, what my iniquity hath
 grievously enfeebled; and let thy
 holy grace work true life in my soul
 that I may now at length before my
 death, be able perfectly to return un-
 to thee, and to be truly admitted,
 with the rest of thy friends, to a
 reconciliation by thy infinite mercy,
 who art my true God, and my Lord
 for ever and ever.

CHAP.

CHAP. X.

*Of the Rules of working
a perfect reconciliati-
on.*

1. **M**Ost dear son, because
thou art very infirm,
and soon departest from the
purposes, which thou makest
for my sake; nor canst find
true justice without my directi-
on and assistance; therefore
will I plainly teach thee, if thou
wilt hear me, those things which
please me most, and wherein I
will use thy service, that I
may perfect my will and good-
ness in thy heart, and where,
by also thou mayest always di-

rect thy conscience with true
 profit before me; and convert
 all the forces of thy soul, in
 a perfect reconciliation unto me.
 The first foundation of all is;
 that thou sincerely acknow-
 ledge me thy Lord and Re-
 deemer, cherishing my fear
 and reverence in thy mind, and
 as a dutiful son, always yielding
 me submission of thy soul and
 body, in all things which I
 shall require of thee: That
 thou often, with fervour of
 mind, meditate on my passion,
 and the afflictions which I su-
 stained for thy salvation; be-
 cause I left them unto thee,
 as a true incentive of all love
 and virtue: That thou use con-
 tinual diligence, against all
 vices; against all the corrupt
 passions of thy soul, and devilish
 temptations of the flesh, for my
 honour

honour sake; that thou humbly obey my words; as if thou as yet sawest me speaking unto thee, in them: That thou always have my counsels at hand, as if thy whole life consisted in the observation of them: That thou always esteem my honour thy comfort; my injuries thy afflictions; my cross thy treasure; my love thy delight; and always study to imitate my examples, by true patience, and abandoning thine own will.

2. The second fundamebtal is; that thou prosecute my mother *Mary*, and other my Saints, with simple reverence, humbly recommending thy whole life, all thy affairs, all thy afflictions and infirmities unto their faithful protection, esteeming thy self happy, that I have vouchsafed thee the patronage

of such, who have singularly proved the miseries and dangers of this life ; and are therefore lead by a deep compassion of their brethren yet living in the world, sincerely to recommend unto me, the souls of such as recurr unto them: I will not that thou ever forsake them ; but that thou frequently read their examples ; that thou fervently thirst after their felicity ; that thou simply imitate their lives ; with whom also I would have thee contract an intimate familiarity ; for they with singular affection do desire thy salvation.

3. The third fundamental is ; that thou never think thou canst satisfie me according to my justice, unless I should deal mercifully with thee, for the infinite sins wherewith thou hast

hast offended me thy God: I will
 therefore, that thou often think
 upon the wickedness and frailty
 of thy life; how vain, how
 unconstant thou art without my
 grace; and that thou wouldst
 daily incur innumerable hazards
 of thy soul, without my
 protection; by reason of thy
 innate perverseness of nature,
 and thy defect of judgment to
 discern what is fit to be done,
 when any temptation invades
 thee; how thou oughtest to punish
 thy self, and be confounded;
 and how unworthy thou
 wert of any favour or countenance
 if thou wert to be judged
 according to thy own vileness.
 Exercise continually thy mind
 with these things; not that
 thou mayest at all give way
 unto direction, or scrupulous
 pusillanimity; but that thou
 mayest convert thy self unto

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me,

me, by saving repentance; and that thou insist not any longer on thy own affections, or conveniency, but that thou fervently apply thy self, unto all humility; esteeming thy self; of no worth, nor able to do any good thing without me; for by this means, thou wilt eschew presumption, and vain complacence, both in word and deed; thou wilt likewise willingly bend thy self to bear my cross; and wilt in all things be resigned, and subject unto me. I will that every day thou begin a new, (since true perfection consists not so much in the present fervour, as in an uniform and constant course of life whereby thou continually dost adhere unto me) that so thou mayest be a dayly proficient: But upon greater days, prepare thy

thy self with peculiar devotion; that so thou mayest then find greater grace, and spend the following days with constant zeal in my service. And when it shall happen that thou slip or stray from me; then forsake men, and study with humble confusion, to return unto me. To this purpose have I left thee all my Sacraments, and the helps of my Church; that by thy devout behaviour, thou mayest by these, and other means of grace, obtain the salvation of thy soul.

4. To these three foundations add also this fourth; that thou use all possible diligence concerning thy conversation with thy neighbour; For many think it sufficient, that they recur frequently, and call fervently upon me; and that they
at-

attentively meditate upon me,
 and my benefits; But willingly
 exempt themselves from labors,
 and exercises of virtue; Nei-
 ther will they bear any acci-
 dents, nor the infirmities of
 their neighbours, for my sake:
 And so they become proud, and
 vain, and altogether unapt to
 bear my cross: But I say unto
 thee; that thou wilt never be
 perfect, nor conformable unto
 my will; unless thou manfully
 mortify thy self, that against
 thine own will, thou mayest
 humbly, and quietly bear the
 burthens of others, for my sake.
 I will not therefore that thou
 despise any, in their words or
 actions; nor that thou respect
 their defects, or their persons,
 but that in them thou reve-
 rence me, who created, and re-
 deemed both thee, and them.

Always

Always consider attentively the weakness of thy own judgment and the pravity of thy own will; that so thou mayest cheerfully relinquish thy self, and all things for my sake: Neither despise thou the poor; nor flatter the rich; nor oppress the weak; nor take part with the proud; nor be thou distracted by any scandals: But as much as thou art able, imitate the examples of the humble and those that love me. Labour to bear with the defects of all men (reputing thy self of all men the most deficient), that so at the last, thou maiest with them merit my mercy. I will not that thou frequent the conversation of such, as may deprave thy manners, whether they be men or women; but always think how miserable thou art, as often as
thy

thy judgment is obscured with the mist of temptations, or of depraved passions; and how studiously the Diuel seeks such occasions, that he may draw thee into his nett: For I have payed a most infinite price for thy soul; and therefore thou dost grievously afflict me, when thou hearknest more unto the flesh and thine own vile nature, than unto my counsels.

5. The fifth is, that by all means thou avoyd sadness and dejection of mind, as much as thou canst, casting thy whole care and hope upon me, who only sustain thee in mind and body, dayly offering my self and all my creatures unto thy service. Never let thy heart fail, never recede from good enterprises, for any adversity, for

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I, that have taken upon me thy whole protection, know well the weaknels of thy power, and the strength of my grace; not only to the resisting sinful motions, but also to the constant enduring any difficulties, any repugnancies of nature, for my honour. Thou seest, that sometimes thou dost remain in my love, unconquered and unmoved, amidst the greatest temptations; because by my special help, I am present with thee; that thou mayest perceive nothing is impossible in respect of my grace: But at other times, upon the least occasion, thou art greatly perplexed; because then I suffer thee to see, how little thou canst do of thy self, without my assistance: Sometimes upon the slightest motives thou art enflamed

flamed with most fervent devo-
 tion ; because then I am within
 thee, sweetly and silently making
 thee to feel my presence ; but
 at other times, thy perplexity
 and driness, is not taken away
 by the strongest motives of de-
 votion ; because then I come to
 teach thee what thou art con-
 tinually to expect in this life ;
 that thou mayest always be
 prepared for the cross, without
 which thou canst not long con-
 tinue ; and that thou mayest
 humbly resign thy self unto me
 in all things ; whether I give
 or withdraw my sweetness. It
 is I that inspire thee with pru-
 dence, that thou mayest warily
 eschew future dangers ; who
 (unwares vnto thee) so com-
 pose thy words and actions, as
 I see it most conduceth unto
 my honour : I privately teach
 thee

thee, when thou oughtest to speak; when it befits thee to be silent; when thou oughtest humbly to suffer; and when valiantly to resist; when it behoves thee to shew thy self prompt and flexible; and when cautious and backwards. Strive therefore valiantly, persevere faithfully, commit thy self unto me confidently, for I want no power to protect thee against thine enemies, nor can any temptation hurt thee, when my hand guards thee. Shew thy self always cheerful and courteous towards thy neighbour, although thou sometimes suffer evil from him; for by this means thou shalt never be overcome of evil, but shalt always overcome and triumph by thy good example: even as I was never wanting unto man
in

in any offices of piety or mercy, although I had received innumerable evils at their hand. Beware that upon no occasion (if it be possible) thou ever offend thy brother, nor ever wrong him in his body, his mind, his goods or his honour: Even as thou thy self wouldst not be wronged by others, for thou wouldst walk with much merit and great peace of conscience amongst men, if thou wouldst simply regard me in all things, and repose thy whole trust in me alone.

6. Let the fixt be this; that in all thy works, thou seek me thy Lord only for my self, and not for any humane profit, or for any sensible sweetness of devotion, for sometimes thou wilt be left without any manner of consolation, either external and humane

mane, or internal and spiritual,
 that thou maiest understand
 how vain, how frivolous it is
 to hope in these sensible things,
 and that thou maiest learn how
 necessary it is, that thou become
 truly naked before thou canst
 be perfectly united unto me,
 and before thou canst rest tru-
 ly established in my love: what-
 soever therefore befalls thee,
 whatsoever thou art forced to
 suffer, ever have this before
 thine eyes, that thou be always
 faithful unto me, and that thou
 never depart from my will for
 any worldly respect, for thou
 maiest most confidently be as-
 sured, that I will not leave my
 servant in affliction; but will
 quickly return, and drive all
 clouds of sorrow from his heart.
 When any man simply delivers
 his heart unto me, I so mould it
 unto

unto my love, that I presently make him strongly to resist vice; then is all worldly favour contemned as vile, and my glory alone is sought in all things; then humility and abjection are sweet for my sake; then compunction is frequent; then the affection unto sin appears hateful, and to suffer for my namesake is reputed the highest dignity. Study therefore to keep thy heart unto me alone, as the proper temple of my habitation, that thou maiest diligently root out all hurtful imaginations, and all other roots of evil: For I will continually try thee; now with the violence of temptation; then with the bitterness of affliction, that I may see what thou wilt doe or suffer for love of me. Prepare therefore thy soul unto temptation, that thou maiest

maiest abide constant in my
love amidst all adversity, and
maiest receive assistance from my
hand, in the time of trial.

Let the seventh be, that thou
cheisly shun fruitless loss of thy
time, since nothing is more hurt
unto the soul, nothing makes
the race of this life, and my
Yoke burthensome, but indul-
ging unto carnal sloath, and
the affections of a mans own wil.
I will therefore, that thou study
daily to accomplish those things
which belong unto thy State
and Vocation, that the Devil
find thee not at leisure for him.
It is necessary that thou use
moderate rest, and refreshment
of thy weak body, that so thy
spirit being relieved, thou maiest
cheerfully return with new
force to bear my burthen: But
desire not to stay long amongst
thronges of men, where thou
maiest

maiest soon forget thine own end and my passion : Nor give way unto the flesh of thy natural affection, which will quickly bring thee unto a neglect of my will, and thine own salvation. I will that thou utterly forsake thy self, and all things else for me, whether temporal or spiritual, yea thy very private devotions, when I call thee from them unto other things; that thou maiest simply do my will; For it is not how great his works are, nor how intense his sensible fervour is, that renders a man acceptable unto me; But my grace, and my power, whereby thou humbly sufferest thy self to be led hither and thither, as with my bridle. Nor think thou that devotion lost; which is forsaken for me; for it is not
lost,

left, but purified and complea-
 red: when (leaving thine own
 will) it is changed for my sake.
 Ever retain me in thy mind,
 who only do sanctify thy Con-
 versation; that by good exam-
 ples, thou maicst glorify me a-
 mongst men, wheresoever thou
 livest; that my fear may restrain
 thee from evil; that my Love
 may render the burden of this
 frail life, light unto thee; that
 my Grace may make all thy
 works acceptable unto my Fa-
 ther, that the memory of me,
 may mitigate all thy afflictions
 and adversities: For I have ap-
 pointed every man a certain
 space of time in this world; that
 he may pass through many la-
 bours and tryals of humility,
 before he attain unto true rest;
 that he may always remember
 himself to be a poor pilgrim
 that

that hath need of great patience and fortitude, to bear all the discommodities of this journey; yet am I never wanting unto any of my servants in the time of tryal; but as I permit them to be for a while afflicted; so after a while I use to return again unto them, and delight them a hundred times more than if they never had suffered affliction for me.

8. Let the eighth be; that thou think no man so deadly an enemy unto thee as thy self, and thine own flesh, from whence all wickedness and misery continually proceedeth. Apply therefore all care that thou maiest thoroughly overcome thy self, as often as thou perceivest thy self prone unto evil; or averse unto virtue: Direct all thy endeavours, all thy practices

unto this, that thou subject the
vain and irrational desires of
the flesh, unto my grace: Ne-
ver suffer thy mind to forsake
its inward peace, for any ad-
versity; neither addict thy self,
to attend or hearken unto such
things, as may either overthrow
thy good purposes, or hinder
thy charity, towards me or thy
neighbour. Thou wilt daily
find many inticements to wick-
edness, and thou hast very little
power of thy self, to resist oc-
casions of evil; how diligently
therefore oughtest thou to watch
over thy self. With how great
humility, with how frequent
prayer doth it behove thee to
fly unto me, Who alone am
able to preserve thee from evil
and I never shut my breast a-
gainst thy prayer. It is true
that I sometimes forsake thee
for

for a time; because I judge it expedient, that thou maiest be sensible of thy own vanity, and be converted unto me with the more ardent love; but I never cease to promote the salvation of thy soul, which was always dearer unto me than the whole world. Always retain this in thy mind; that thou maiest render thy self faithful towards me as unto thy true Lord and supreme master, and then will I give thee my spirit, which shall confirm thy heart, and keep it pure in my love; that thou neither sink under carnality, nor affect any other felicity than only to serve me; nor be ever dejected with the blast of temporal adversity: Then will I be thy sheapherd, that I may conduct thee securely against all the furie of the infernal wolves

wolves, which always seek to devour thy soul: Then will I be thy refuge, thy consolation thy perfection, against all sorts of Evils: Then will I heale thy infirmities, and restore thee into the true liberty of my Sons: then will I draw thee from the vain desires of this miserable world, that thou maiest be truly enflamed with a desire of an eternal and unchangeable Union with me in Heaven. There thou shalt never more be grieved by occasions of Sin; nor shalt thou ever more complain of my absence, because thou shalt alwaies keep me in full possession: but thou canst not arrive thither, before that with many labours and trialls, thou hast finished this life. Go on therefore valiantly, but also behave thy self warily in all

F 2

things,

things, lest relying upon thine own judgment, thou hinder my grace. I will therefore, that as a true son, thou humbly obey the precepts of thy Father, and imitate the constancy and virtue of other my servants; that thou abide in my house with submissive humility; with sincere Charity, with invincible Patience, with discreet Zeal, with holy Conversation; that thou alwaies persist in a sincere acknowledgement of thine own vileness; how much soever thou hast profited in virtue, that so my grace may ebb and flow in thee, without any lett of pride, or worldly vanity.

CHAP.

CHAP. XI.

Three Rules for such as desire Proficiency.

I Will propose unto thee three Rules, whereby a certain Servant of mine profited greatly, and became most acceptable unto me.

1. First, he most firmly resolved joyfully to embrace all manner of troubles and adversities (proceeding either from other men, or from any other cause) in honour of my most bitter Passion, having no respect unto the defects of those from whom he suffered, nor regarding what they were, or what they said or did; but exercising his

whole mind in this ; how he might become more conformable unto me, and how he might correct his own frailties in himself ; placing the whole treasure of his soul in this , that he might humbly bear labours and troubles, and all sorts of Contempts from men , for my sake : And so he only burned with a desire and love of me ; absolutely despising the vanities of this life, remaining alwaies prompt and cheerful in my service, being fully subjected and resigned unto my will, howsoever I should dispose of him, when other vain men were daily afflicted with innumerable perturbations of mind , by reason they sought their own commodity, and their own desires.

2. Secondly, he resolved with himself, as often as he should perceive

perceive any difficulty; or repugnance of nature, unto any exercise of virtue; that he would neglect no labour, untill he obtained the victory over himself. That whatsoever good he was possibly able to effect, he might accomplish it readily and willingly, without hesitation, for any men, whither neighbours or strangers, friends or foes, great or small, according to the opportunity of time and place; as if he had made himself a meer servant, or vassal of all creatures for my sake. He suffered no suspicions or aver-
sions against any, to remain in his heart; nor vain sadness, or worldly levity to reign in him: not seeking honour or reputation from men, but wholly bending himself to the humble bearing of burthens, and the most

laborious exercises; Although others received the whole honour of those exercises, and he felt nothing but abjection and contempt amongst men. He reputed no man in the world for an enemy or adverse unto him; but esteemed all men, whether they were beneficial or hurtful, good or bad, given for the profit and advantage of his soul: nor would he see defects in any other but himself, thinking that other mens offences proceeded from infirmity, or ignorance, and so ought justly to be excused or pittied: or if he discerned any man acting with a depraved will, he yet thought he was to be pittied, because that soul was deprived of my grace, without which, neither he nor any other, could persist in good; and so esteemed himself only vile and

and a sinner, given for the use and service of all men for my sake; nor cared he, or sought for any thing besides me, being alwaies prepared for all things for my sake.

3. The Third was, that he never suffered his soul to be so fixt, or settled upon the affection of any thing besides me, how dear or necessary soever it seemed unto him; but that he could indure to be bereft thereof, without any, or at least, without great trouble or distraction of mind; esteeming himself, and all worldly creatures most vain things, whereof he must necessarily at some time be deprived; & which rather hinder then promote the souls true happiness: and he studied alwaies so to behave himself, as a man truly mortified having neither soul nor body,

nor will, nor judgement, nor any thing else in this world, or about the affairs thereof, besides crosses and afflictions, which he always expected, and thankfully received for my sake: So he seriously, quietly, constantly and daily profitted; regarding it frivolous and foolish, to be deprived of the inward peace of his soul, and the comfort of my presence, for the preservation of himself, or any other outward thing; or vainly to waste his time about other mens actions, which he knew was granted him only, so to fulfil the pilgrimage of this miserable life, that in the end, he may find, a happy passage out of this vain world. By these three rules he governed his whole life, being fully subjected, fully resigned unto me in all things;

not

not so much valuing either men or women, riches or honours, outward consolations of temporal things; nor yet inward consolations of spiritual things: But that he would willingly suffer himself to be despoiled of all for my sake: And he was perfectly dear, wholly consecrated, absolutely united unto me; offering unto me all the glory and honour of all things, which he had or did: and I ruled him with full power, because he had nothing left in himself, besides me.

CHAP.

C H A P. XII.

Of the beginning of true Repentance. A Prayer.

O Lord, most holy, most gracious, most merciful, thou hast appointed the day of this life, for a day of reconciliation, and propitiation, that miserable sinners may return into peace with thee; I will therefore by thy grace enter into the closet of my heart, I will shut up all the gates of my soul, that neither the world, nor any other thing may enter, which may draw me from the foot of thy cross: I will lay open before thee all my greivances, all my miseries and necessities, the grievous afflictions, the difficult temptations, the troublesome wayes, that I have

have passed even from my Mothers Womb: I will cloath my self with the hairecloth of humility and abjection, lamenting and bewailing my continual and innumerable iniquities, whereby I have cast out thy love from my heart, because I know thou art a fountain of grace and mercy which canst never be drawn dry: Nor have I any other to whom I can fly besides thee, who alone art my God and my protector; who alone canst help and comfort me in all my afflictions: Help me therefore O my God, that I may thoroughly convert my miserable soul unto thee, before the day of thy wrath come, wherein I shall be no longer permitted to repent.

2. Ah sweet Jesus! all the Contrition, all the Devotion my soul is able to produce, is as nothing because I have most grievously offended thee, so Gracious, so Bountifull

Bountifull a Lord : I have most wickedly provoked thee my conductor, thee my Redeemer, by my daily sins, and vanities. Ah how foolishly have I neglected thy Clemency ! how ungratefully have I contemned thy wholesome Correction ! how vainly have I nourished my pride against thee ! how fruitlessly have I addicted my self, to the sensuall love of my self and of the world ! how negligently have I regarded my self and my ways before thee and my neighbours ! how far have I departed from the examples of thy Life and Passion !

3. Both living and dying, thou hast extended unto me the arms of thy mercy, that so by all means thou mightest draw me unto the way of Truth, and mightst graciously receive my soul returning unto thee : thou through thy infinite Patience, hast deferred thine anger;

to try if so by thy Long-suffering &
 forbearance, thou mightst move me
 unto good, and prevent my de-
 struction; thou wert contented to
 be at peace with me, although I
 was always rebellious, and most
 injurious unto thee: thou wouldst
 have me become thy Son, thy Friend,
 thy Spouse, thy Heir; that thou
 mightst make me partaker of all
 thy goods hereafter, and mightst
 make all thy residence and habita-
 tion in my mind at the present:
 Thou hast omitted no labours, no
 crosses, no humiliations; that so
 thou mightst bring me out of the sink
 of sin, and mightst render my heart
 in all things acceptable and con-
 formable unto thee: Thou wouldst
 be my Jesus, my Protector, my
 Provider; that I might place my
 whole hope, my whole care, my
 whole affection, upon thee alone,
 and so might be exempted from all
 care

care & trouble of this frail world.

4. What shall I do unto thee O my God? what shall I say? whither shall I turn my self? thou confoundest me with thy Charity; thou hast overcome me with thy longanimity, thou hast swallowed me up in thy bounty: I have not any thing to say, I have not any thing to return but my poor infirm Soul. Wo is me; that I have not sooner known thee; that I have not more earnestly sought thee, that I have approached thee so late, so too'e'y, that I have not yet left the viciousness of my nature; that I have not cleansed the pollution of my flesh, that I have not cured the blindness of my soul, that I have not bewailed my innumerable sins, that I have not changed my depraved manners according to thy will, that I have not hitherto loved thee my gracious Redeemer, who art infinitely

nity above all things to be beloved. Whither shall I now turn my self? who will any longer endure me; since I have neglected thee my merciful Redeemer, whom the very irrational Creatures so faithfully serve and obey?

5. Therefore will I be always weeping, always lamenting, although mine eyes fail me by reason of tears, and my bowels be poured upon the earth through contrition, I will not suffer thee to rest, I will not cease to cry unto thee, although thou kill me, untill thou extend unto me thy mercy; untill thou kindle within me thy love, and consume all my sins with the fire of thy charity: for whom have I in Heaven, whom on Earth, at home or abroad, besides thee? My wounds are grievous, mine enemies strong, my infirmity is more than I am able to express: I stand in need
of

of thy grace and mercy; my necessity
 is so great, that it brooks no longer
 delay, no more repulse: I will
 not therefore depart from thy feet,
 whatsoever thou doest unto me,
 unless thou first look upon me: I
 beseech thee therefore O most sweet
 Jesus, remember thine infinite mer-
 cies, that now at length thou maiest
 work my souls perfect conversion
 unto thee: let thy victorious power
 make me truly thy captive; let thy
 might defend me from the persecu-
 tions of mine enemies; let thy mer-
 cy pardon all mine offences; let
 thine illumination rectify my heart
 in the way of holynes; let thy charity
 wholly inflame my mind with love
 of thee; let thy grace cure all my
 vices and infirmities; let thy hand
 preserve me for the future, from all
 vile passions and levity. Be thou
 my only sweetness that may inebri-
 ate me; my fulness which may
 delight

delight me, my life which may
revive me, my God and my
All, that may strengthen me,
that I may sing thy Mercies
through my whole life, and find
a secure refuge against all ten-
tations, under the wings of
thy Protection.

C H A P. XIII.

Of Repentance not to be deferred.

THere is joy in Heaven for one sinner that repenteth; all that thou oughtest ever to have before thine eyes in this world, Consists in this, that thou think with thy self, what, and how miserable thou art of thy self, whitherto thou tendest, where thou shalt shortly be after the small time of this frail life; that this complacence and vain humane friendship, often deceives thee, and when all is done, will wholly forsake thee in the end; that not this Earth

but Heaven is thy place, where is thy rest and eternal inheritance; where is Jesus thy beloved, after whom thou daily doest so earnestly cry; where is the assembly of all the Saints, thy powerful Patrons, thy faithful Friends; who have trodden the same way of the Cross, wherein thou walkest; who desire nothing but to have thee made a comfort of their eternal felicity, infinitely rejoicing in thy continual progress.

2. Study therefore seriously, not so much to prolong this life, as to make it acceptable unto thy Creator, that thou maiest alwaies think of the end wherefore thou wert created; of the charity whereby thou wert redeemed; of the innumerable benefits of God, wherewith thou art encompassed on every side;
and

and how humbly and devoutly, it behoves thee to walk, that thou maiest become a true friend of Jesus.

3. Love him truly, and procure his honour daily in all things which thou doest or sufferest; that as often as thou shalt find vain nature resisting, thou presently apply the spurs of fervor; then urge earnestly, then reprove thy self strongly, saying, ah Wretch! what doest thou? when wilt thou forsake these vanities? when wilt thou learn true wisdom, that thou maiest acknowledge the levity of worldly friendship, and labour to procure thy soules true felicity? When wilt thou lay aside this tolly, and consider thine infirmities, that thou mayest manfully strive against thy self, and thy vices. When wilt

wilt thou attentively weigh the hatefulness of sin, the sweetness of virtue, the desirableness of perfection; if thou continually adhere unto thy vain desires, if thou endeavor to bear nothing for Jesus: if thou yet neglect thine own salvation and the love of God?

4. For then art thou repugnant unto God and his Saints, when thou followest thine evil customs; when thou neglectest to grieve for thy sins and unworthiness; when thou sufferest not Jesus to rule in thy mind: but when thou shalt return unto Christ by humble repentance, sincerely undertaking amendment of life; then shalt thou find a new Law, new sweetness, a new mind; that thou maiest cheerfully proceed in true newness of life; then will God draw neer unto thee, that he may inflame thy Devotion already
ready

ready begun, with his sweet
 invitation, and may efficaciously
 kindle thy whole affection with
 the fire, of his love; Then
 shall thy conscience receive the
 Kiss of Peace, when Jesus shall
 exhibit himself present in thy
 mind; then shalt thou receive
 the robe of charity, the shoes
 of promptitude, the shield of
 fortitude, the ring of fidelity,
 the garment of all purity; then
 thou maiest begin a Conversa-
 tion pleasing unto God; then
 shall be prepared the fattest
 Calf of infinite spiritual sweet-
 ness, that Jesus may make his
 Supper in thy soul; then shall
 there be great joy, solemn exul-
 tation, with a voice resounding
 the divine praise, through the
 whole Heavenly City; Then
 thou art returned from Death
 unto Life, from Darkness unto
 Light.

Light, from Hell unto celestial
Glory; from the slavery of the
Devil unto the sweet obedience
of thy eternal Father.

5. It is not fit to defer the
business of salvation from day to
day; for as Repentance is made
sweet by often striving; so by
how much the seldomer thou
comest unto the conflict of Re-
pentance; by so much the less
apt wilt thou find thy self to re-
pent: thou wilt find divers ob-
stacles, strong temptations, ter-
rible enemies; the world deceit-
fully alluring thee, the Devil
fiercely fighting against thee,
thy flesh frail, thy will sloathful,
thy appetite rebellious, thy
passions unbridled, thy nature
froward, and the immoderate
affection of thy self, earnestly
instigating thee against good-
ness. These will lift up their

G

hands

hands against thee, because thou invadest their Borders and Dominions, and strivest to rescue thy soul from their captivity; but be not therefore afraid, For there are more for us, whilst we fight Gods cause, then for those: with them is the arm of flesh, with us is the God of all majesty, who fighteth for us.

6. Begin therefore without farther delay; regard the end, attend the crown; see the glorious Ensign of the Cross, the sight whereof is terrible unto all the enemies of Christ; let Jesus be every moment thy hope, thy perfection, thy meditation; then shall not thy foot be removed, nor thy good purposes diminished; for thou shalt suddenly find invincible strength, desired sweetness, unexpected fervor,

fervor, incomparable peace, happy victory.

7. Be not therefore troubled, if the burthen of penance sometimes seem grievous unto thee; for hitherto thou hast been in very ill case; yielding so much unto thy natural concupiscence, that now must of necessity with so much labour strive against thy self: But think for whom thou strivest, against whom thou labourest; thou strivest for God, thou labourest against the powers of Hell; thou sufferest for Christ, and for the eternal felicity of thy soul. Penance seems hard, because thou hast not as yet overcome thy self, and because as yet flourisheth not in thee the perfect love of Jesus, against whom thou hast innumerable waies sinned; nor canst thou ever

suffer enough for offending him,

8. What dost thou get by these worldly trifles, for which thou art so daily solicitous, being so addicted to novelties, so affected with fair shews; so loose to sensuality, so greedy of things that are dear and precious? What will these things avail thee, towards the salvation of thy soul; towards the overcoming of the Devil, taming of thy flesh, or the obtaining divine grace and true felicity? Thou thinkest thou shalt gain some great matter by these temporal things: But how long thinkest thou to enjoy them, when every moment they prepare themselves for flight, and in the end, whether thou wilt or no, thou art to be despoiled of them all?

9. Forfake

9 Forlake therefore these vanities, assume a good courage, a manly spirit; an undaunted zeal; that thou maiest humbly follow Christ thy leader. Say now without farther delay; here will I begin to pacify my God; here will I commence my journey, that I may leave this miserable conversation of men, and may now at length find the favour of my Creator: here will I mourn, here will I denounce war against my self; that I may be able to redeem the time I have former'y lost: now will I recurr unto my Crucified Lord, and will confirm my Covenant with him, I will say unto him, most sweet Jesus, I have sinned against Heaven and against Thee, and am no more worthy to be called thy Son; For now the gate of Mercy is

open, the finding of Jesus is easy, the victory over Sin is possible, the rigor of divine Justice flexible, pardon for all thy wickedness committed, is to be obtained: if thou now neglect these things, thou wilt too late hereafter lament thy negligence; thou knowest not how frail thy condition is, how soon thou shalt be deprived of all means of doing good; what day, what disease, what anguish may rake from thee this temporal life; so that neither by the fervor of Prayer, or by the humility of Repentance, or by the undergoing of any labor, thou shalt be able any more to incline God towards thee.

10. Whilst therefore, thou enjoyest the time present, as a wise Merchant provide for the eternal good of thy soul. Now
thou

thou hast plentiful helps, ex-
 cellent motives, apt occasions,
 whereby thou maiest carry thy
 Cross after Christ, whereby
 thou maiest perfect thy sluggish
 nature with profitable exer-
 cises, and maiest accomplish
 innumerable merits, and satis-
 factions for thy sins: now hast
 thou fit time, now sufficient
 opportunity, to prevent the
 speedy approach of death; to
 examine thy conscience before
 Christ, and by an humble con-
 fession to bewail all thy wicked-
 ness before him. Now the wea-
 ther is favourable; now is the
 day of Salvation; now Christ
 openeth unto thee all the trea-
 suries of his Mercy; he patient-
 ly sustaineth thee, he graciously
 calleth thee; he proposeth ex-
 amples of fervor in others; he
 continually extendeth his boun-

by unto thee, that he may
 amitt thy soul unto himself in
 perfect love. Who will there-
 fore hereafter excuse thy neg-
 lect, if amongst so many trea-
 sures of divine Grace, thou
 labour not (whilst there is time)
 to relieve thy poor soul?

11. Thou shalt not find any
 thing rewarded in Heaven, but
 the works of true Devotion,
 which the Saints have done for
 Christs sake, whilst they lived
 in this world; nor any thing
 punished in Hell, but the vices
 and evils which wicked men
 have committed in the present
 life: nor shalt thou find any
 thing which the Devil doth so
 studiously impugne, as virtuous
 purposes; nor is there any which
 doth so disperse the forces of Hell
 as the perpetual guard and mar-
 tification of themselves, which

the noble penitents have valiantly performed for Christs sake.

12. Moreover, all rests on the time present ; either salvation, or perdition ; either endless felicity , or an eternity of infinite misery. How great madness therefore is it, to depart, from the obedience of Christ, from the exercise of virtue, from the whole-some way of penance, when it is so little that is required, and the reward so great which shall be rendered hereafter ; the affliction so short, the consolation so lasting ; the labor so small, the rest so great ; the fight so necessary, the victory so glorious. Expect not therefore an other time, when thou mayest now work the salvation of thy soule: begin with a good will to walk more cautiously ; to subject thy self unto the yoke

of the cross more humbly; to observe thy rebellious flesh and the inclinations thereof more strictly. Now great things may be done, if thou use diligence. Now mayest thou atchieve the friendship of God, the remission of sinnes, the quiet of conscience, the confusion of the Devil, if with true valor thou wilt war against thy self: Now virtue is of great esteem; now mayest thou gain eternal treasure for thy soul in heaven; if thou cherish in thy heart the true love of God, & sincerely offer up thy whole heart unto him.

13. Many complain and are exercised with the burthen of penance; because they are yet novices and children in the way of God: they have not as yet taken the wings of true fervor; they as yet crawl in the dunghill of their

their own affections, which doe not willingly suffer themselves to be deprived of their liberty; but if Christ should truly enter into thy soul, thou wouldest acknowledge that this carnal liberty, were not to be called liberty, but a miserable servitude and deprivation of true liberty: Thou wouldest see how easy, and how pleasant it were, to forsake not only external things but even thine own will and thy life, for God; *h. 1. 2. 1. 2.*

14. Labour therefore above all things, that Christ be admitted into thy soul, seek a convenient place for groans & prayers, where thou mayest unfeignedly open up to him thy whole desire, and mayest endeavour, in as much as thou art able, to stir up in thy self a sincere affection of him: Hide not from him thine infirmities,

mities, but fully discover all thy
 vileness and necessity, that thou
 mayest wholly offer up thy self
 into his arms; and thy heart
 may be always united unto him
 in perfect love; for the sweetness
 of Jesus doth so refresh the soul
 that it is not sensible of hardships,
 abhors not bitterness; flies not
 labors; forsakes not the Cross;
 but, with a pleasing embrace,
 joyfully undergoes it. The love
 of Jesus as a strong fire, the more
 it is knocked, the more it kindles;
 as a sweet herb, the more it is
 trodden upon, the more abund-
 antly is its odor perceived:
 If it hath power it makes no de-
 lays, but willingly undertakes
 any work for Christs sake: If it
 wants power, at least it will
 shew its good will, that it may
 always offer unto God all that
 it hath: If it can do great
 things

things, it addresseth it self unto great things; it is able to do but little; yet those little things are much esteemed and acceptable unto God, because they proceed out of love: If it hath occasion to communicate it self unto its neighbours, it seeks not men; but respecteth in men and in all creatures the glory of Christ: When it is not conversant in outward things; then it sweetly resteth in God its fountain: Nor can it be bound with the fetters of any certain particular devotion, but maketh all his devotion and virtue, serve the will of Christ.

15. There is a necessity, that we must all bear the Cross; whether willingly or unwillingly; if the Cross be received without love, it becomes truly a cross; if it be born with love

it
1.

it is not found a cross, but a
secure relict: it is therefore the
love of Jesus alone, which sa-
tisfieth the mind; keepeth the
conscience pure; maketh virtue
sweet; driveth away sadness;
overcometh difficulties; beget-
teth solid joy; which intro-
duceth God and all good things
into the soul; is pleasing unto
all; strong and stable in all
things, because it is Jesus him-
self that worketh all things, in
those who cherish in themselves
the true love of him. The love
of God, maketh obedience
light, humility lovely, patience
sweet, penance easy; it causeth
the whole man to be above,
that he may easily elchew these
snarers of the world, and the
Divel: It maketh hard hearts
to melt in contrition; because
where God is truly loved, that
cannot

cannot be loved whereby God is offended; because true love endeavoureth to assimilate the lover unto the beloved.

16. Take heed nevertheless, poor soul, how thou beginnest and how thou proceedest in the way of penance: for I will that thou always nourish thy fervor towards me; but I will moreover, that with true humility thou entirely leave thy self unto my disposure: lest by pursuing thine own will, and private self affections thou cast thy self into many dangers, and after a while, thou begin to cool in my love. Beware lest thou pride thy self in any corporal or external austerity, how much soever thou exceed others therein; for what do I care for thy penance, if thou doest it, that thou mayest be preferred unto others, and
not

not purely that thou mayest satisfy me for thy sins; or that thou mayest suppress thy sensual affections, that so thou mayest the better attend unto my passion, & unto good works. Never therefore magnify any penance which thou undertakest for me, since thy merit and proficiency is not measured according unto thy strength, but according unto my grace, and thy humble denial of thy self: Nor can any austerity at all profit thee, but in as much as it conferreth unto the enflaming thy heart in my love, unto the encreasing of humility in the inward man, unto the contempt of thy self, & unto the cherishing of true charity with thy neighbours.

17. See that thou constantly persevere in what thou hast once well begun; not respecting the greatness of the work, but the

simplicity of thine intention;
 that always, and in all things
 whether prosperous or adverse,
 thou have me before thine eyes;
 and if the strength of thy body
 fail, then let the desire of thy
 mind be increased, to the sustain-
 ing of my will in all things: For
 I will be present with thee, if I
 find thee faithful, after a few
 tryals; I will afford thee living
 water, and heavenly bread,
 whereby thou shalt receive true
 strength to seek me: I will cause
 my Spirit to rest upon the wa-
 ters of thy soul, that it may
 make thee fruitful in sincere
 contrition; that thou mayest
 cheerfully prosecute the expia-
 tion of thy sinnes, and mayest
 be drawn after me by a firm love:
 I will water thee with the dew
 of heaven, and with the morn-
 ing and evening rain of my de-
 votion,

votion, that thy affection towards me may always flourish more and more; that neither the difficulty of penance may move thee, nor the blasts of temptations may diminish thy vigor; that thou mayest be an holy root, a beloved vine, a tree of my good pleasure and will.

18. Thou seest how many famous examples I have given thee of my Saints, who have served me here; how great things they have done for the salvation of their souls; how great things they have suffered, that they might attain unto my rest; how many labours, how many watchings, how many fasts, how many grievous macerations of the flesh, how many contempts, how many molestations of others, how many combats both within and without

out, by day and by night, they have borne for my sake; as also with what tears and prayers, they have almost continually, offered themselves daily unto me; that at length they might find me in my glory. All these things have I wrought in them by my love, which rendered them stronger to persevere, than all their adversaries were to impugn them: I strengthened them, being weak; I comforted them being sorrowful, I reduced them going astray, I stirred them up when they fainted, I relieved them being oppressed, I always help them striving, with my seasonable ayd, and now have I most amply crowned their victories: I was all in all with them, and therefore they neither cared for this world; nor feared its hatred, nor ever for-look

took my cross, desiring to be led, whithersoever I would; rejoicing above all things, that I was honoured in the works, either of themselves or others.

19. I will therefore that thou be continually conversant in the lives and works of my Saints, stoutly embracing my cross, which with so much labor I bore for thee; inclining thy self by their readiness, to proceed in my obedience; loving their solitude, contemplating with great veneration their constancy, aspiring with thy whole heart unto their victories, and always fortifying thy self with their assistances; that thou maiest not sink under the temptations of this life: But prosecuting my Mother *Mary* with an especial reverence and love, with

all humility professing thy self
 her son; let their zeal inflame
 thy coldness, let their humility
 confound thy vanity, let their
 austerity move thy looseness;
 let their modesty, break thy
 untamed passions; let their con-
 tinual complaints and fervent pe-
 nances, convert thy sloth into
 true devotion.

20. When my love waxeth
 cool in thee, then withdraw thy
 self from men, and by the more
 thinking upon me acquire new
 fervor: When a temptation
 ariseth against thee, then hasten
 unto prayer, and other spiritual
 weapons; lest, yielding unto
 natural passions, thou too take
 seek remedy, but above all
 things endeavour, to humble
 thy self unto my will; for thou
 canst not please me, whatsoever
 corporal punishments, or what-
 soever

soever austeritie thou dost im-
 brace; if thou joyn not true hu-
 militie, and submission of thy
 judgement, with thy service,
 so that thou prefer not thy self
 before others, but always keep
 in mind thine own infirmities;
 that thou take bodily penance
 to no other end, then that thou
 mayest bewaile thy defects, and
 with perfect humility maigest sub-
 ject thy soul unto me; For
 I never chose such as were proud
 or presumed on themselves, for
 my servants; but the abject
 and poor in spirit, who made
 themselves little ones and fools,
 for the Kingdom of God: I
 have made them to triumph
 over the world and the Devil;
 whilst all the fraud and force
 of Hell could not withdraw them
 from me: I made them strong
 as Lyons, and wise as Serpents
 with

with the wisdom of my Spirit, that they might maintain my name before Princes, and the whole world; I drew them as silly sheep, whither I would, with my grace; because in all things my love prevailed with them; and therefore they seldom cared to go abroad; were contented with few words, slighting the conversation of men; unless it were, that they might convert them unto me, by their words or examples. Seeing, they saw not; hearing, they did not hear; Living, they lived not in this world, because their souls continually rested in my bosom; in such am I glorified; because their weakness exalteth my strength, that by them I may confound the vain world; and by their examples may reduce miserable sinners
unto

unto their understanding ;
 since that I desire by all means,
 to procure the salvation of all
 men:

CHAP.

CHAP. XIV.

Of the Perseverance of a Penitent.

IT is not sufficient for thee, that thou lay open the wounds of thy Conscience by Confession; and that thou be admitted unto the favour of Christ, through compunction of heart; But remember that thou art now returned unto Christ as unto thy true Lord, and that thou oughtest for the future to serve him, as a faithful servant in all integrity of life; and, as much as in thee lies, to conform thy conversation unto his: Propose there-
 H fore

fore firmly from henceforth to choose a new life, new manners, new exercises, and new conversation, whereby thou mayest please God unto the end; And so to guard, not only thy outward conversation, but also thy soul it self, and all its inclinations and passions, with the Cross of Christ; So to govern them by his grace; so to adorn them by his example; That no more thou, but Christ may be thought to live in thee.

2. For as it is the highest nobility of the soul, to depart from the vileness of a carnal life; So is it the greatest baseness of a man, to be subjected to sinful desires, nor can there be a greater damage in the World, than the damage which a soul incurs by forsaking her God, in whom all her good and her whole

whole happiness consists. Unto how vile and unhappy a Master dost thou therefore submit thy self; whilst forsaking Christ, thou deliverest thy self unto the most sordid slavery of sin; Not a little grief, nor some small Devotion, are sufficient, to cast out the old man, and perfectly to put on the new; But by how much the longer thou hast been accustomed, and addicted unto the old man; by so much the sharper and longer a conflict must thou undertake against him: And by how much the more eager delight thou hast offended thy Creator; with so much the more ardent zeal must thou defend his Honour against the Devil, and all wickedness for the future.

3. Arise therefore chearfully, go on boldly, proceed sincerely,

bethinking thy self, that as yet
 there remains a great Journey,
 a hard conflict, before thou canst
 obtain a full triumph over thy
 self. Let no dejection or vain
 sloath detain thee. Thou didst
 profess in thy reconciliation, that
 hereafter thou wouldst be an
 Enemy of sin, a Servant of
 Christ, a Souldier of Repen-
 tance, an Adversary of Hell,
 a Passenger of Heaven, a Spouse
 of thy Redeemer, a consecrated
 Temple of the Holy-Ghost :
 Thou hast received grace ; thou
 art restored unto liberty ; thou
 hast confessed thine iniquity ;
 How therefore wilt thou return
 again unto thy Vomit without
 grievous displeasing of thy Hea-
 venly Father ? Hear thy Lord
 and thy Judge earnestly warn-
 ing thee ; Behold, now thou art
 made whole, sin no more, lest
 some

some worse thing happen unto thee.

4. O my most sweet Iesus, besides whom, there remaineth unto me no helper; with my whole heart I desire to be totally conjoynd unto thee; and never to depart from the example of thy most Holy life: But thou who dost comprehend all things by thy knowledge, knowest well mine innumerable infirmities, whereby I am daily led out of the path of virtue; how soon I fail when thou withdrawest thy presence; how cool I am of my self, even unto those things which would be most profitable unto me; how sloathful unto watchings; how slow to sing thy praises; how frail to bear incommodities; how fervent to have prosperous and pleasant times; how fickle in

my purposes; how inconsiderate
 in my words; how rash in my
 actions, whereby I often scan-
 dalize my Neighbour; how in-
 constant in good; how propense
 unto evil; how backward unto
 labour, and other good Exercis-
 es, whereby I ought to work out
 the salvation of my soul; and
 how vainly I am distracted with
 a liking of those things which I
 do, how small soever they be;
 how inclined unto worldly
 things; how unapt unto spiri-
 tual things; how prompt unto
 the liberty of the flesh, and vain
 recreations of the body, where-
 in I frequently exceed; whilst I
 am constrained to relieve the
 necessities of frail Nature; how
 unable to suffer slights and
 contempts of others, when not-
 withstanding I certainly know
 and acknowledge my self to be
 the

the most vile & abject amongst
 men; how inordinate in my
 passions; how wandring in my
 senses; how unmortified in the
 vain affection of my self, not
 taking compassion of the infir-
 mities of others, as I require
 that they should relieve me in all
 my necessities; how unwary in
 my inward thoughts, which
 continually wander hither and
 thither, about impertinencies,
 producing divers disquiets of
 mind; and rash judgments of
 other mens Actions which con-
 cern me not. By these and in-
 finite other defects, as well of
 soul as body, am I continually
 detained. How therefore shall
 I be able alwayes to behave my
 self according unto thy will,
 unless thy grace and special pro-
 tection, be alwayes with me, and
 make thy way plain before mine
 eyes?

H 4

5. All

All these things are most
 true; but I would have thee
 know, that my grace, if thou
 hinder it not, is sufficient against
 all evils; either to preserve thee
 from evil, or to afford thee
 strength that thou be not over-
 come of evil; and if sometimes
 through thine own frailty, thou
 admit some failings, yet my
 grace will cause thee to rise from
 those failings with the greater
 fruit; and to observe thy self
 afterwards with a much more
 diligent custody; for no man is
 able to say or conceive, at how
 great a price I procured thy Re-
 demption; that I might deliver
 thee from the grievous burthen
 of sin; and confer true light to
 govern all thy affairs according
 unto my will: With how great
 humility I depressed my self, that
 I might lift thee up, who wert
 in

in the bottom of Hell, into the favour of my Father; what watchings, what weariness; how many persecutions, how many blasphemies I meekly sustained, that I might heal all thine infirmities and faults by my passion; that I might make all the afflictions and adversities of this World sweet unto thee; and might reduce thee unto a true integrity of Life: What have I not done? What have I not suffered? Sparing neither my flesh nor blood; my body nor soul, for love of thee; that I might thoroughly convert thy heart and soul unto my love.

6. Be not therefore disturbed, nor fear the face of those that trouble thee, I am that I am, and I will protect thee under the shadow of my hand; commit confidently all thy necessities

unto me; fly diligently all occasions of sin, regard warily all thy steps, then will I encompass thee with mine assistance, that thou mayest no more recede from my grace, nor mayest ever be perverted by worldly vanities. Sign thy self therefore courageously with the sign of the Cross, that thou mayest valiantly fight with me against the Enemy: Beat thy obdurate breast, that thou mayest strike the death's wound of true contrition against sin: Bend thy knees humbly, lift up thy hands fervently, that without delay thou mayest begin to prostrate thy self, and all thy frowardness: Bow down thy head, cast up thine eyes, pour out thy heart in tears, prosecute with endless hatred thy past sins, that so thou mayest utterly cast thine Enemy

out

out of the Camp, and keep all the parts of thy soul locked against him; for thou must never desist from battel in this life; for although thou thy self perceivest not the hidden infirmities of thy nature, yet thy spiritual Enemies know well all thy frailties; with what temptations thou art most easily overcome; by what occasions, by what assaults, thy soul is soonest separated from me.

7. Pause therefore, weigh seriously whither thou goest, with whom thou livest, amidst what dangers thou art conversant: firmly determine for the future, to seek me alone in all things; observe thy time more diligently, that thou mayest govern thy senses, bridle thy tongue, beat down thy lust, cast out of thy mind the avarice of temporal things.

things, subdue thy passions, debell thy pride, put to flight thy sloath, and in fine must humbly subject thy whole self unto my cross, that so thy heart may be thoroughly converted unto me, and that thou mayest no more return unto the vain pleasures of *Egypt*; and so at length shalt thou attain unto the desired Land, a City flowing with Milk and Honey.

8. After the Victory once obtained, think not that thou art presently made secure, as if now nothing more remained to be done; for by how much the more perfectly thou hast hitherto lived, by so much the more diligent thou as yet oughtest to be, that thou mayest shew thy self the more thankful unto so gracious a God, who hath chosen thee for his Son, and hath adorned

adorned thee with the ornaments of virtue and his grace : Earnestly prosecute therefore , not only thy greater, but also thy very venial sins, yea, and the vicious inclinations and customs of thy Nature ; that so, thou mayest obtain a perfect conjunction with thy God : For although these lighter sins may not be unto death ; yet they much weaken the fervor of the soul, and bring divers imparities, and burthensome disquiets unto the conscience, whilst they render the Cross of Christ so difficult. These infirmities are dangerous, and greatly dispose unto death ; nor canst thou be made perfectly whole, if thou strive not with a valiant mind against them. What doth it avail thee to have done many good things, if now after thy
good

good deeds thou return unto thy former corruptions ? If now thou lay aside thy fever ? If thou art ensnared with the defects of others ? how great favour with God, and honour with thy Neighbours wouldst thou gain, if thou wouldst alwayes remain within thy self; and not be distracted about other mens business which concern not thy progress !

Fall therefore to the business courageously ; let this be thy care, this thy labour, diligently to guard thy self. If thou saiest, thou hast hitherto lived well ; Alas, poor wretch ! how long will this good life last, if thou once recede from thy good undertaking ? Thou canst not be without imperfections, how perfectly soever thou framest this life ; how much less there-
fore

fore wilt thou avoid imperfections, yea, and grievous sins, if once thou forsake the way of perfection? The most glorious Angels created in great holiness and perfection, fell from Heaven into the depth of Hell: Why therefore dost thou vainly presume, who canst not withstand thine Enemies one moment, if a divine hand did not support thee? Walk therefore humbly, strive constantly, persevere faithfully: Be not solicitous concerning other things, which belong not unto thee; but consider thy self within and without, by night and by day; For thou certainly seest in thy heart thine own defects; but thou canst not know the consciences of others: And although thou mayest see their present frailties, yet thou canst not now
fore-

fore-see what they will be here-
 after before God : Let pass
 therefore all these vanities, so
 thou save thy soul, this is the
 supream and only work of all
 works, which thou oughtest al-
 wayes to bear in mind : Neither
 can any true virtue be gained
 without much labour, and great
 divine grace; thou wouldst do
 foolishly therefore if thou
 shouldst slight it being once got-
 ten.

CHAP.

CHAP. XV.

Instruction for a Converted Soul.

I. **T**HE Foundation of thy future progress, is to be placed in a true humiliation of thy self; that thou mayest obey Christ as thy true Lord in all things; attending his will in all things; whether he call thee unto labour or unto rest; although thou be inclined unto the contrary in thine own judgment and will: for how much the more thou studi'st the perfect denial of thy self; by so much the more shalt thou find thy self disposed unto every example

ample of virtue; by so much the more easily shalt thou bear thy cross; and by so much the higher shalt thou climb unto a perfect Union with Christ, thy beloved Bride-groom. Thou canst not so soon make thy conversion unto God perfect; but by how much the longer thou deferrest it, by so much the greater difficulty thou wilt alwayes find, and the more occasions will easily occur, whereby thou mayest be hindered from good. Neither is true perfection so easily acquired, but by earnest striving, thy strength by little and little increaseth, and the bitter Cross of Christ is at length made sweet.

2. Let it not suffice thee to be sorry for, and to confess thy former sins, but study to embrace in all things, all good counsels, whereby

whereby thou mayest profit in the love of Jesus: for by how much the more strictly thou applyest thy self unto good, by so much the more remote thou art from the danger of sin; by so much the more clearly shalt thou contemplate the light of eternal verity; and the more easily shalt thou arrive unto true tranquillity of Spirit. When there shall occur any work to be done, repugnant unto Nature; cease not to bend thy self unto it, until thou hast broken the Rebellion of Nature; And if the thing to be done, be conformable unto Nature, do it not for vain complacence of Nature, but for the only love of Christ; For the love of Jesus, as the fire, converts all things into it self; nor doth it ever rest, until it ascend upwards, and remain in God, its center. 3. Thou

3. Thou canst not use one only rule in all things, and therefore it becometh thee to behave thy self wisely, and frequently to recommend thy self unto Christ: For neither is fortitude to be shewn, where the meekness of Charity is required; Nor is Humility too strictly to be retained, when for the Honour of Christ, thou art to be called unto other employments; Neither doth immodest mirth, or excessive sadness agree with virtue: Neither doth brotherly love suffer thee alwayes to be silent; Nor yet doth it become a Religious man to be too profuse in words. So, therefore are all things to be prudently tempered, that thou mayest make one virtue serve unto another; as the occasion of Charity, or the Honour of Christ shall require.

Always

Alwayes think thy self frail, and not able to proceed safely in the Exercises of perfection, without the special assistance of Christ. Be never therefore dejected, nor give over thy fight against thy self, but keep Christ, thy Captain, before thine eyes, whose only hand can sustain thee against all evils.

4. God may be served many wayes, but thou canst not embrace all at once; It is therefore expedient that thou choose some certainty, that so thou mayest spend thy time fruitfully without any wavering of mind; But having fulfilled works, ascribe nothing presumptuously unto thy self, but with perfect gratitude return all unto God; alwayes acknowledging his gifts and thine own unworthiness, that so thou mayest avoid all
vain

vain opinion of thine own strength, and mayest use the more caution in all thy Actions, despising no man, be he never so weak; but reputing thy self as the weakest and most despicable of all men; since thou hast so many hidden frailties and vanities, that thou deservest not to be esteemed by any Creature.

5. Wheresoever thou art, leave not easily accustomed Devotions, lest by degrees thou become cool; since thou mayest have God every where present, and serve not the multitudes of men, but for Gods sake. Things happen not alwayes according unto thy desire; not that God neglecteth thy Prayers, but that thou mayest learn fully and wholly to subject thy self unto God; But believe certainly, that he will deny thee nothing expedient

expedient for the spiritual good of thy soul; if thou recommend thy self unto him by fervent Prayer; and bend thy whole mind to co-operate with his grace.

6. Although thou art now less esteemed amongst men then formerly, be not thereby moved to quit the observance of virtue; because the judgments of men are for the most part vain, and easily overcome by constancy in virtue and good Example. It is a sign of great vanity, that a man dedicated unto God, should suffer his affection to be inordinately fixed upon any Creature; for now he will be transported unto an extremity of affection; Then will he decline unto an extremity of hatred and aversion. Now, whilst all things succeed prosperously, he will
 shew

shew fervor: Then, when the wind is turned, he lets himself loose to levity and passions. Many imprudently, through a false pretence of the Divine glory, raise divers tumults and grievous scandals amongst their Brethren, because they do not moderate their passionate Zeal with discretion; and because they will not submit their judgments for Gods sake. Above all things, therefore keep this ever in mind that thou must not adhere unto thine own judgment, nor unto thine own will, but that thou must cut off, even thy most inward affections, and most secret desires of thy heart, before thou canst attain unto perfect peace, and the firm love of Jesus.

7. If thou desire to drive away temptations, to overcome thy passions, and to keep thy conscience

Conscience; pure from sin be frequent in Prayer, and diligent in the guard of thy mind and senses; let the love of Jesus alone govern thee in all things, then wilt thou willingly abide with Jesus, and to thy power, wilt strive against thy self: The love of Jesus is stronger than the whole World, which made feeble Women contemn worldly Vanities, and with more then manly courage to flye after Christ crucified; It made those that were addicted unto liberty, to embrace solitude, the rich, that were affected with the World, to love poverry; the most grievous sinners, to return unto a zealous detestation of sin: it maketh the Cross sweet, and him that was Crucified lovely, and whatsoever hardships tolerable for Gods sake,

CHAP. XVI.

*Of the Exercises of a Con-
vert.*

DEal seriously, remember
the end wherefore thou
art Created; whom thou ser-
vest, what thou seekest, whi-
ther thy Journey tendeth: Thou
art the Creature of God, the
workman-ship of his hands:
Thou art frail, weak, miserable,
and above all most miserable: if
thou live without God. Arise
therefore chearfully; set for-
ward effectually; let no day pass
without some fruit; for it be-
hoveth not a servant of God to
loyter in the way of Righteous-
ness, to whom the service of
God,

God, and the love of virtue, ought alwayes to be in chief esteem: How much soever thou dost torment, and afflict thy self, about outward things, thou must of necessity at length leave all unto God, in whose hand are placed all the wayes of men; whose judgements no man is able to penetrate. Return therefore unto thy self; stay there; rest there; courageously do what is to be done; and carefully avoid what is to be avoided; demean thy self towards all men, even thine Inferiors, modestly, humbly, peaceably. When thou undertakest any work, first of all commend thy self unto God, that with a pure intent on thou mayst seek the honour of God alone, and not the vain breath of humane favour; and when thou shalt be called unto

other affairs, presently leaving
 the former, betake thy self unto
 them, with the same sincerity:
 Let the love of God move thee
 unto all things; Let the passion
 of Christ mitigate thy afflictions;
 let the glory of Heaven wholly
 possess thy mind; and whether
 thou be called unto things harsh
 or pleasing, whether unto the
 bitterness of the Cross, or unto
 the joyes of eternal consolation;
 alwayes expect Jesus inwardly,
 saying unto thee, Come, my
 Son, follow my example. Thou
 wilt often find thy Nature rebel-
 ling against goodness; yield
 not then unto the sluggishness
 of Nature, nor unto thy carnal
 judgment, but take courage,
 call Jesus unto thine aid, urge,
 provoke thy self effectually; for
 having once obtained the Victo-
 ry, thou wilt presently find thy
 self

self the more prompt unto greater things.

2. The Devil being a Spirit, filled with the greatest malice against man, often proposeth divers phantasmes, which carry away the mind with them, although it seem to resist them. Thou canst not therefore better deal against these phantasies, then, if thou contemn them as frivolous and vain, and convert thy mind unto other things: Sometimes read, sometimes pray, sometimes take in hand thy accustomed Exercises; that so by the variety of employment, the burden may be alleviated, and the Devil may retire with confusion, who is never more tormented, than when he perceives himself to be discovered; Nor can he in the least measure hurt thee, if thou dost not deli-

berately and voluntarily consent unto him. If thou canst not utterly extirpate thine inward inclinations; yet mortifie them so, that thou be not governed by them, but mayst govern them as thou wilt; Nor ever use them, unless they be expedient unto the progress of thy soul. So let not sadness detain thee, but as it conduceth unto contrition and sorrow for thy sins: Let no passions move thee, unless with full dominion thou apply them unto zeal of the Divine Honour: But violence of passions is highly to be eschewed, because it blindeth true reason; and that is easily reputed for zeal, which proceedeth from inordinate passion.

3. In the Quire sing cheerfully; at Divine Worship attend reverently; in all company demean



demean thy self Brotherly; despise the persons of none, but decline as much as thou canst their ill examples: Be humble, but not burthenfome; bashful, but not pusillanimous; prompt, but not rash; do nothing unadvisedly, but in lighter matters be not slack or dilatory. Sometimes by thy sweetness of Conversation; Sometimes by thy Exercises of Virtue; sometimes by the fragrancy of thy Devotion; sometimes by the splendor of thy Humility, and unconquered patience: Render thy self acceptable unto all men; But affect not the Creature in it self; and as much as thou canst, preserve thy self from all their familiarity: for thou wilt hear many things amongst men, whereby perchance thou wilt not be much edified: Some things

also are lawfully done amongst good men, which notwithstanding seem unto thee undecent, because thou dost not understand their reasons. If thou shouldst with the greatest anxiety study to draw unto thy self the affection of man, what wouldest thou then gain in the end, but a frail Creature, a useless worm, which thou canst not alwayes enjoy; no, nor enjoy one moment with true satisfaction of Conscience; since true happiness is not placed in the vain favour of men or women; but in a good life, in chaste conversation, in fervent Repentance, in a valiant Conquest of thy self; and an humble carrying of the Cross after Jesus.

Let nothing therefore possess thine affection besides God; nay, affect not bodily labours, nor
 Spiritual

Spiritual Exercises, nor Virtues themselves, how specious so ever, for themselves; but direct all things unto God, that thou mayest in all things seek God only; love him only; that at last thou mayest fully enjoy him in eternal felicity.

CHAP. XVII.

Of the true Progress of a Soul.

I. **T**HEN art thou most near unto God, when thou becomest most vile unto thy self; and most remote from the world, when with a pure mind, with a fervent heart, with a Redfast devotion thou labourest to preserve Gods presence. Behave not thy self as an impudent servant, as a rude and untaught Son, As if through too much familiarity thou didst slight his Majesty: Be thou neither dejected through too much fear, nor yet lay aside all fear through presumption; but alwayes esteem thy

thy self a frail Creature, liable to various dangers, unless the divine grace protect thee. Be humble and confident; be patient and valiant; be importunate and resigned, alwayes taking the lowest place amongst Gods Servants.

2. Whatsoever good work shall fall into thy hands to be done; accept it as committed to thee by God; then apply thy hands, urge thy feet, attend thy proposed end, incline thy stubborn will, embrace with thy whole heart the Cross of Christ: And when thou hast finished the work, think not then thou maist give thy mind to Vanity and scurrillity; but, fit leisure being granted thee, then lift up thy internal Eye, then choose in solitude to seek Jesus, then prepare thy mind for contrition, and

and bewailing thine exile ; then walk in the paths of the Flock, then feed thy heart near the Shepherds Tents ; then lift up thy mind and voyce unto Jesus.

Shew me thy face sweet Jesus, let thy voyce sound continually in mine ears, untill the day of my enjoying thee appear, and the night of mine iniquity draw to an end.

3. Be thou prompt unto labours, hardy unto mortifications, chearful unto prayer ; since in these and all things else, thou oughtest to tend unto God, as thy true end. Bridle thy tongue concerning the defects of thy Neighbour ; for many while they imprudently desire to reprove the lighter defects of others, draw themselves and their Neighbour into a thousand greater failings. A man that

truly humb'le, thinks himself to be the cause of all the evils that befall him, and so doth easily pardon others, when he thinks himself justly afflicted for his sins. Walk holily towards God, prudently towards men, sincerely with thine own Conscience, and then God himself will defend thy cause, that thou shalt not need to fear the malice of any man.

4. The warfare of this Life is by so much the more difficult, by how much the greater the uncertainty and variety of occasions are, wherewith we must contend; for sometimes a temptation unto sin will invade thee, and then oughtest thou to be prepared, that thou mayest valiantly defend the Fort of thy heart, lest thine Enemies power get footing there: Sometimes
prof

prosperity will seek to blind thee, then must thou have the greater caution, lest vain pleasures render the humble way of Christ contemptible : Sometimes adversity will grievously oppress thee ; then thou oughtest to be Armed with good purposes, and fervent devotion, that thou mayest patiently follow thy crucified Lord.

Sometimes luke-warmnes will make thee sloathful, anger will inflame thee against others, passion will disturb the quiet of thy heart, and sordid Luxury dispose thee unto uncleanness : Make none therefore truly intimate with thee, but Christ, who only is able in all things to give thee Victory : Let the door of thy heart be alwayes open unto him, observe his entrance, embrace his presence, hearken diligently

diligently unto his voyce, im-
 plore his assistance, and earnest-
 ly desire him never to forsake
 thee: He will dispell the dark-
 ness of thy mind, he will make
 clear the obscure way unto Hea-
 ven, with the light of his word:
 When the Devil assaults thee,
 he will provide weapons against
 him, he will by a secret impulse
 excite thy sleeping conscience,
 that it depart not out of the
 right way, in the darksome shades
 of temptation, he will dispose
 thy good purposes, infuse into
 thee fervour, confirm thy
 strength, bring thy progress
 unto thy desired end: he com-
 prehendeth the wise, instructeth
 the ignorant, who have never
 tasted the rudiments of humane
 wisdom: Thou wilt find more
 progress in one moneths conver-
 sing with Christ, than in many
 Ages

Ages frequenting the vain conversation of the World.

5. When thou hast once begun well, recede not by any means from thy good enterprises, teach not others what thou wilt not teach thy self, nor think thou canst perfect others, and nourish imperfections in thy self: for by cherishing small defects, thou wilt come by degrees unto greater, and being byassed by daily custom, thou wilt not easily be reduced into the right path: And often such as fall from a higher degree of virtue, tumble into the greater depth of Hell.

6. Thou seest therefore, with how great humility the grace of Christ is alwayes to be implored: how necessary, how useful, how excelling in every good, the presence of Christ is.

Now

Now run, now call, now cry after him, let Jesus alwayes stick in thy lips, in thy heart, and in thy works, and if no occasion of virtue occur, thou mayest nevertheless inwardly exercise thy self: Sometimes hanging down thy head, as if thou heardst Jesus gently chiding thee: Sometimes submitting thy back unto the Rod of Mortification, as if thou feltest Jesus lovingly chastising thee: Sometimes recurre unto the spurs of virtue, sometimes unto apparitions of love, sometimes unto groans of Repentance, but discover not thy private austerities unto men, that thou mayest keep them concealed unto God alone.

7. Many men grievously abuse the familiarity of God, whilst not contented with his sweet conversation, they see's Visions and

and other miracles, shewing
 presumption and vanity, rather
 then the pure and sincere love
 of God. Walk humbly there-
 fore, as the most vile of sinners,
 how much soever thou hast pro-
 fitted in Sanctity and Virtue: for
 by how much the more thou hast
 profitted, by so much the more
 wilt thou be assaulted by thine
 Enemies, whence thou wilt still
 have so much the more need of
 divine grace and mercy. Never
 esteem thy self secure, never
 think thy self truly perfect, be-
 cause thou knowest not how easi-
 ly thou mayest fall, when a
 temptation comes upon thee.
 Make Jesus therefore, thy whole
 strength and confidence, stand
 firmly, recede not from him,
 pray when thou shouldst pray,
 labour when thou shouldst la-
 bour, rest when thou shouldst
 rest,

rest; that neither thy prayer
may hinder thy virtue, nor thy
virtue extinguish, but cherish
thy Devotion; That neither in
prayer, nor virtue thou seek
ought but the pure will of God.

CHAP.

CHAP. XVIII.

Of a Good and an Evil State.

I. **M**Y Son remember that in this Life, thou receivedst good things, therefore art thou now tormented. He is bidden to remember, being damned in Hell, because whilst he lived, he neither exercised his memory or understanding, concerning God, and the salvation of his Soul; because he totally sought transitory solace in the Creatures, and not the true solace of good works; because he cast out of his mind the frailty of the present life, the rigour of divine Justice, and the
extreme

extreme misery of an evil life: because he dreamt he should obtain felicity, by embracing carnal liberty, indulging his corrupt passions, by subjecting all things to the lust of his own will. Oh sad and lamentable, and too late remembrance! for in the present life, it would have been available to promote repentance: but in Hell neither doth it excite repentance, nor admit any hope of Salvation: For because he would not tame the lustful flesh, with labours and other virtuous exercises, therefore now void of all rest, deth he serve under the tyranny of infernal furies.

2. Oh miserable servitude! Oh consuming and devouring Fire! Oh Life, never sufficiently to be bewailed! Whilst he desires to forget, and yet is forced

forced whether he will or no
remember it. Oh how indi-
creetly, how foolishly did
pass this present Life! Who
blinded with Pride, he despised
true life, whilst he neither cared
to assist or comfort his weak
neighbour, how justly is all grace and
mercy denied him now, who
would not relieve his afflicted
Neighbour that stood in need of
help! Because thou receivedst
good things, therefore art thou
now tormented: Thou art now
tormented more then thou wert
formerly delighted with these
good things: Thou hadst be-
fore feigned solace, thou hast
now real torments: Thou re-
ceivedst before vain joyes, ten-
sual pleasure, wert puffed up with
pride; now art thou encompas-
sed on all sides with distresses,
which no time shall ever bring

to an end: For thy voluptuousness shall be tormented with endless groans, thy gluttony with want never to be relieved: thy pride in purple, with burning fire, where thou shalt not find one drop of water to cool the tip of thy tongue. Before thou receivedst good things, therefore art thou now tormented; thou receivedst good things, but didst use them ill, therefore art thou now deprived of those good things, and art tormented for the ill use of them. What happiness hast thou now obtained, by that vain affectation of temporal goods, which so many sins cleave unto, so many vices wait upon, and so many evils follow.

3. Vain therefore is their hope who seek not God, who serve not Christ, who care not

to amend their faults, while Grace is vouchsafed, for all things which this vain World doth possess, cannot satisfie the eye of one man, for they are alwayes thought small and insufficient, even by those who have them in greatest abundance: He that drinketh of the water shall thirst again. Why therefore are we deluded by these vain delights, since felicity cannot be found in them? Why do we so eagerly affect the present life, that is stored with so many miseries? Why do we seek men and forsake God? Why do we cherish vain desires and neglect the time of contrition? Why do we follow the enticements of the flesh, and are thereby driven from true delight and true peace of heart? These troubled waters, these impure waters,

waters, these unwholesome waters, neither refresh the mind, nor quiet the Conscience, nor diminish the torment of Hell-fire: He that drinks of these, shall thirst again, to wit, with a most insatiable thirst in this life, and an inconsolable thirst in the life to come. See therefore what thou dost; observe whether thou tendest; there is no other way under Heaven, wherein thou canst be saved, but the way of virtue, and taking up the Cross, wherein thou humbly subjestest thy self unto the government of Christ.

4. *Lazarus* likewise in this Life received evil things; therefore is he now comforted. To receive evil patiently, seems a great evil unto a carnal man; but with God and a just man it is reputed a great good; when

K

by

by temporal adversities the soul is rendered conformable unto Christ crucified, and is called back to a serious contemplation of its defects; that so it may be brought unto true life, sincere contrition, and a fruitful detestation of sin. *Dives* received good things and is buried in Hell: *Lazarus* received evil, and is carried by Angels into *Abraham's* bosom, that he may be honoured in Heaven. Oh, what is the end! what the reward of a poor man! A man is truly humble, and trusting in God alone! He sought not humane glory, nor the liberty of his senses, nor the unsavoury delights of vain men; his divine virtue lay hid under a vile covering; he lay as a Cripple; he was despised as base; the Dogs also came and licked his

his soars : how despicable was he unto men ? How hateful in the esteem of the world ? But how beloved was he unto the Angels ? How honourable in the sight of God ?

§. *Lazarus* received evil ; he received it not unwillingly, nor by constraint , as miserable worldlings bear their crosses , without comfort , and without any fruit ; but joyfully and voluntarily, which is a sign of a man loving God ; for although he could not avoid those corporal infirmities, yet his good will, accepting them humbly for Gods sake , transferred necessity into merit ; and a cross sent by God, into a voluntary Sacrifice : Happy is that receiving of evil, which is the cause of so much good ! Who would not willingly receive whatsoever

evil for Christ; that he might gain the Friendship of God, the Inheritance of Heaven, true peace of conscience, and finally, the possession of eternal felicity. Who would not with his whole soul despise the vanity of the World, that he might obtain the sweetness of Christ, the victory of sin? What wise man would not endure evil here, rather than come unto infernal evils; rather than be made the Enemy of God, the companion of the Devils, and the perpetual slave of sin?

6. *Lazarus* received evil, for the short space of his Life, therefore is he now comforted beyond all time; Now is his beggary satiated at the sumptuous banquets of the Bride-groom, and the Bride; his patience is recompensed with the comfort of most

most sweet society; his abjection and humble depression of himself for Gods sake, is elevated with the treasures of the whole Divinity; for he could not have been made so acceptable unto God, if he had sought the vain glory of the World, or liberty of the flesh: because therefore, by following the way of virtue, he so firmly adhered unto God, therefore now hath he found God, the fountain of all consolation and glory.

7. Oh how much have the most famous servants of God esteemed the humble way of virtue! forsaking the greatest riches and the nearest Friends, and bidding farewell unto all worldly familiarity; That so with a quiet heart, and a pure mind, they might render themselves acceptable unto God, and more intimate-

timately unite themselves unto
 Christ the example of all vir-
 tue: How humbly, how cheer-
 fully did they accept all labours
 imposed upon them! Not belie-
 ving that there could a greater
 dignity befall them, than to be
 humbled for Jesus. How ex-
 gerly did they run after him,
 as fired tow, casting forth flames
 of Devotion on every side,
 which way soever the Holy-
 Ghost impelled them! Sparing
 neither their body nor mind, nor
 their most inward affections and
 inclinations; that so being eased
 of the burthen of their vices,
 they might with more facility
 accommodate themselves unto
 the service of Jesus. How cau-
 tiously did they eschew sin!
 Choosing rather to dye a thou-
 sand times, than grievously to
 offend him; like dutiful and
 well

well instructed Children, always regarding with the greatest reverence the Majesty of their Heavenly Father; At such enmity with the flesh; so averse unto the World; so intent towards God; that they never thought themselves sufficiently poor and abject for Christs sake. For so great vigor and fire had enkindled them within, that none is able to conceive, with how firm a bond, how strong a love, they were tyed unto Christ.

8. Incline therefore the ears of thy mind, as a wise Disciple, that in all things thou mayest observe Jesus thy true Master; love him fervently; hear him willingly; follow him humbly; cry unto him; O Jesus, what shall I do in so many straights, so many dangers?

forake not, I beseech thee, me thy weak servant, who am able to do nothing, unless thine omnipotent hand lead me: For Jesus himself, will by himself reach thee more certainly; lead thee more securely, than the whole World of such as excell in humane wisdom; for men produce bare words, but Jesus produceth living speeches, flaming words, which inflame the bowels, and convert the heart it self unto God.

9. Beware nevertheless lest thou be too much affected unto the sweetness of virtue and devotion; that thou mayest learn to embrace abundance, with fear, and to suffer want with humility; But as well in thy devotion, as without it, propose unto thy self Jesus alone, since he alone is thy end, and thy whole

whole good; he will satiate thy
 mind, mitigate thy grief, ease
 thy affliction; will strengthen
 thee unto the Cross; enlighten
 thy judgment, kindle thy af-
 fection, and instill the desire of
 a Heavenly life into thy heart;
 That he may make thee addicted
 unto virtue, acceptable unto
 God, familiar and truly con-
 formable unto himself,

CHAP. XIX.

Of the Misery of Man.

I. **VV**Hat is Man, that thou shouldst magnifie him? The holy Prophet denies here, that he knows what man is, or why he ought any way to be esteemed by God; For by how much the more holy a Prophet he was; and by how much the more light he had received from God; by so much the more clearly did he see the vileness and meaness of humane condition; by so much the more confidently did he reprove our blindness, whilst we so vainly seek to be magnified amongst men; and so ill endure
small

small humiliations. Let it not therefore suffice thee that thou hearest these words, and comprehendest in thy understanding his deep Mysteries ; But proceed to the point ; consider thy self, set thy self in the sight of God, as a most vile thing, and altogether unworthy the least service of so great a Lord ; that so thou mayest the more clearly perceive thine own vileness, and misery, and mayest at length, with divine assistance, arrive unto true Repentance and amendment of life : That thou mayest not so much desire to know what man is, as study in thy life and conversation to be a perfect man : For with how much sincerity oughtest thou to serve thy Creator ; who hath made thee of most abject clay ; that he might bring thee unto
 Supream

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 Supream

Supreme felicity ? With how
 great love oughtest thou to ad-
 here unto him, who hath vouch-
 safed thee so many benefits, as
 well natural, as supernatural;
 that he might thereby dispose
 thee unto infinite benefits in his
 eternal Kingdom ? With how
 great humility shouldst thou
 subject thy self unto so great a
 Lord ; who, when thou canst
 in no respect be compared unto
 him more than the basest worms,
 yet mercifully accepteth thy
 small works, as meritorious of
 eternal life ? How chearfully
 oughtest thou to bear thy Cross,
 for his sake, who, with so much
 longanimity, hath borne with
 thee in thy sins, that he might
 not for ever confound thee be-
 fore thy conversion ? Who made
 thee more Noble than the whole
 World ; that thou mightest see

up thy rest in nothing but in him; who hath vouchsafed thee the Angels themselves, for a guard, and Saints for a spur and example of virtue; yea and hath delivered up himself for a full Redemption, and his Body and Blood, for a living Food; that he might cleanse thy soul from sin, and make thee a stronger to walk the true way of happiness.

2. What is man? so vain, so light, subject to so many changes, as a shadow which flyeth, and never remains in the same state; so stupid, that after so many, almost continual experiences of misery; is yet so puffed up by any the least perception of prosperity, as if he were now secured from all future danger; so stony, that he can think upon the benefits of his Creator, and

and yet be thereby no more moved with any Devotion then a Rock ; so blind to the discerning of his own infirmities ; so quick sighted to observe the least defects of others ; that scarce a day passeth without the violation of brotherly charity ; When also most sad broiles do often arise from foolish words, which passeth with the wind, and would hurt no body if they were born with humility and brotherly compassion ; so light as smoak, so inconstant as the wind, so vile as dust, so propense unto those things which endammage the soul : Never considering that the Devil lays continual Ambushes, that he may strike him through at unawares with the sword of sin.

3. Ah wretched man ! what art thou ? whence comest thou ?
whither

whither tendest thou ? thou comest from nought, thou tendest to nought ; but that the divine mercy sustains thee in thy being : and seems it so hard unto thee, to serve so gracious a God, on whom thy whole being, and good, depends ? Oh, frail worm ! oh unprofitable dust ! what Philosopher or divine can say what man is, when he contains in himself, neither being, nor quality, nor quantity that can subsist without the support of God ? What availeth it therefore, with vain curiosity, to exercise the understanding in those things which only waste time, and bring no profit unto the soul ? what doth it avail me, to have an eye or affection to those outward things, and not to have mine own vanity before mine eyes ? I had rather continually to bewail

wail with tears, mine own condition, than to search into other vain Niceties without any fruit unto my soul. What doth it profit me, that I abound with all worldly delights, or suffer no adversities in this life, if in the end when my own present being, shall be turned into dust, my soul be not admitted unto that true and immutable being?

4. Thou canst not therefore use a better remedy against Pride and Vanity, than often thinking how weak, how frail a Creature thou art: especially when thou art moved with unquietness of mind, or provocation to sin: and although perchance at the present, thou art not sensible of these things; Yet so great is thy frailty, that thou canst not long remain without

without these, or other as great evils : God makes thee daily see how variable all these worldly things, wherewith thou art conversant, are, that thou mayest be taught to turn thy whole affections unto the joyes of Heaven. He sheweth thee how many inconveniencies, how many dangers of sin thou art subject into, by the in-bred vanity of corrupt nature ; that so thou mayest forsake thy self, as the fountain of all deficiency ; and with thy whole heart, follow God the only Permanent good ; amongst how many cares, how many miseries, how many dangers of soul and body, thou hast been led through the whole course of thy life, wherein thou wouldst often have lost Eternal, yea and thy Temporal life ; if the hand of God had not preserved

ved

ved thee, that hereby thou mayest learn that thou art wholly in the hand of God, and that thou canst not by any humane help be safe, if thou livest without God: Of what matter how vile, how loathsome thou art formed; that thou mayest not magnify thy carnal generation, but mayest study to be gathered unto the generations of Saints: With what nutriment thou hast been sustained all thy time, but with these frail nourishments which can never fully satiate thy Appetite, that thou mayest thereby learn to bridle thy fond sensuality, and earnestly to desire eternal dainties: How noisome, how deformed thou wouldst shortly become, if thou didst suffer the infirmities of other poor men, that thou mayest learn not to contemn the poor and weak,

but

but contemplate in them, thine own nakedness, and infirmity.

5. How vain therefore is it, for a short space to enjoy the desire of thine own will, and not to desire that true happiness, wherein we may alwayes possess true joys? How foolish a thing is it, long to possess this life, that is daily dying; and to neglect the future, which is only true life? Ah wretches that we are! who desire yet to live an hour, a moneth, or some few years in this vale of misery, and care not to live eternally in all felicity. Alas! what is man who so little considereth these things? Who desireth to prolong, and not to amend, this miserable life obnoxious to so many disquiets? Man truly passeth away as a shadow, that is, a shadow-like virtue; he treasur-
eth

reth up, and knows not for
 whom he shall gather these
 things. Return therefore seri-
 ously unto thy self, and never
 cease, until thou find Jesus dwel-
 ling in thy heart; deliver ab-
 solutely unto him, whatsoever
 thou hast, and begin confidently
 to change thy life, not caring
 how thou mayest please men;
 but how thou mayest make a
 progress in thy soul before God;
 then nothing will seem sweeter
 unto thee than mortification,
 whereby thou dost consecrate thy
 whole Soul unto thy God; that
 without any cloud of passion;
 without any inconstancy of
 mind; without any depraved
 affection of thy will, thou
 mayest be wholly vacant unto
 him: Then thou wilt perceive
 what, and how great man would
 be, if he would serve his Creator,
 and

and with how infinite a love and price, he was redeemed, that he might climb unto a true sublimity. It is in vain therefore to protract many dayes, and to enjoy many favours in this miserable life; and not to profit in good works, which can only help the soul in the judgment of God. Vain therefore, and Vanity of Vanities are all these things which conduce, not unto the eternal salvation of the soul, how specious and sublime soever they appear.

CHAP.

CHAP. XX.

Of the Creation.

1. **A**H miserab'le condition of humane Nature, which so soon recedeth from good! so easily cooleth from fervor! so lightly considereth the time to come, and the last day, whereon its eternal happiness or misery dependeth! What dost thou? What seekest thou, O Christian? When wilt thou serve thy Creator with a perfect heart, without thy continual wavering of mind, if thou dost not totally give up thy self unto him, with a profound humility? Make therefore an inward, firm, and hearty

hearty resolution with thy Cre-
 ator, that thou wilt alwayes
 have him alone for thy God and
 King; that thou wilt alwayes
 offer unto him, all affection,
 all submission and resignation of
 thy will; that thou wilt always
 acknowledge thy self his poor
 Creature framed by him, and
 wholly placed in his hands;
 that thou never depart from
 him, by whatsoever occasions
 of patience or virtue it shall
 please him to try thy fidelity:
 For thou canst never behave thy
 self too submissively towards
 him, if thou seriously consider
 who, and what, and how great
 he is, who converts his thought
 to the forming and Creating of
 thee, when thou wert before, of
 no being, value, or Reputation;
 that thou mayst deliver thy
 heart unto no other; but mayest
 ab

absolutely acknowledge all that is in thee to be wholly his, and to be offered unto him.

2. Thou couldst never sufficiently purge thy self from thy worldly and vain inclination for love of him; if thou wouldst with a pure mind, discern with how great a love he pursueth thee in an especial manner; exercising all his wisdom concerning thee, with a most unspeakable and surprising care; that thou mayest be built up unto no other use or service, but only unto the immediate obedience of his supream Majesty. Thou couldst never suffer the trouble of this Worldly conversation, with sufficient humility, for his sake, if thou wouldest seriously observe, how much God hath humbled himself, Whilst he hath given himself unto thee

for a Father and provider : and how abject and vile thou wouldst be without him ; seeing thou dost still daily find how inconstant, how changeable thou art ; scarce able to persist one whole hour in true peace ; so prone unto evil ; so unapt unto good ; so slack towards virtue ; so eager to looseness : distracted in every good work, with so many vain thoughts of the mind ; alwayes liable unto so many miseries, so many dangers, like a silly sheep, which would often cast herself into the jaws of the Wolves, if she were not preserved by the care of the good Shepherd.

3. With how great study oughtest thou alwayes to turn the eye of thy mind unto him, & to preserve thy self from every foolish and vain affection, which may divert thy mind from him.

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since

Since he hath made thee not only a member, but also Lord and Prince of this so wonderful and beautiful Universe, where thou seest all other, as well celestial as elementary Creatures, immoveably adhering unto the will and ordination of their Creator, hereby admonishing thee, that God is firmly to be sought in all things; since all things tend unto him only, as to their end, infallibly acquiescing in the exercise of his will.

4. With how great Order With how great connexion, all things, as well superior, as inferior joyned in the Universe. That thou, who art a little World, mayest be taught so to govern thy soul and body, that thy body give not it self a Noath, nor nourish Rebellion against thy soul, but may

patiently undergo its burthen.
And the soul also may not sub-
ject it self unto its passions, nor
yield unto wicked and sinful de-
sires, but may alwayes cherish
in it self the fear and love of
God, and use all diligence truly
to conform it self unto its Crea-
tor.

5. How many wonderful, how
many stupendious things are
daily seen, as well in the Earth,
as in the Sea, which do not less
argue, the infinite power, than
the immense divine wisdom,
whereby they are Created? From
whence thou seest, how willingly,
how chearfully thou shouldst
subject thy self unto so great a
Lord; how humbly thou
oughtest to obey him; how con-
fidently to give thy self up whol-
ly unto him; who can so easily
defend thee from all thine Ene-
mies,

mies, by his infinite power, and so securely conduct thee in all thy difficulties and dangers, by the immensity of his wisdom.

6, How great virtue is there in some stones? How much beauty and sweetness in small flowers? How great strength in some Beasts? How great a presence, support, and conservation of God himself is there in all the Creatures how vile soever; since an absolute spark of the Divinity lyes hidden in them, although thou canst not discern it with corporal eyes? If therefore these visible things do so delight mens senses, how much more ought thy Creator to attract thy whole mind unto him, by his loveliness; since he infinitely excelleth these Creatures in beauty, strength, and perfection. Is also these sensible things are clothed

cloathed with so much beauty,
for the sake of frail man; with
how great beauty of virtue
ought his soul to be adorned;
for God himself?

7. Lift up thine eyes frequently towards that supream and Cœlestial City; nor lift up only thine eyes, but frequently elevate thy mind thitherwards: Cry out, complain earnestly of the fetters of sin; of the dark Prison of this World, as often as thou hast prospect of that happy Countrey; for that is the rest of thy labour, thy Journeys end; and thy so long expected treasure: What splendor, what glory is there? What joy is promised, for all the evils which we have suffered here? For if the external superficies of that City be beautified with the bright rayes of so many Stars; with

how great splendor of virtues
 are its inward walls adorned, for
 the presence of God, and all
 the Saints? These are the les-
 sons and instructions of the
 Creatures, whereby we are in-
 duced unto the knowledge and
 love of our Creator. We see
 on one side so many humiliati-
 ons, so many infirmities, so
 many adversities; that from
 thence we may know, that no
 Creatures are our end; nor that
 we can at all rely upon them;
 on the other side we discern so
 great height, so great Beauty,
 so great delights; that by the
 finite good, which we find in
 these things, we may be excited
 to seek the infinite good of
 God.

Q. How warily? How pru-
 dently oughtest thou to observe
 thy whole conversation? let
 through

through vain complacence in worldly honour, or the frivolous complaints of carnal Nature, thou admit any coolness towards the Cross of Christ; But as much as thou art able, do thy duty daily towards God; since he hath given thee a body with so many noble instruments; of sight, hearing, and other senses; Not that thou shouldst abuse them by hurtful objects; but that by them thou mightest perceive whatsoever is convenient for thy soul it self, to seek its God; since he hath granted thee hands and feet, and other members conducing to the fulfilling of any virtuous duties for Gods and thine own souls sake; so strong for labour, so usefull and necessary for exercises of humility and charity, whereby thy soul might profit in the ways

of true life; so composed, so Artificial, that thou oughtest to be ashamed to defile them with sordid vice; so ready, so apt, to perform the tasks of penance, if thou hadst a soul fervent in the love of God, and hatred of sin, which would diligently watch over the prudent Government of thy body.

9. What Joy? What Glory will it be in the Resurrection? To see thy flesh, which thou here hast so humbled for Christs sake; so worn out with watchings; so macerated with fastings, then made pure as Cryстал, and clear as the Sun, never more to be defiled with the contagion of sin. With how great love? With how great fervor oughtest thou alwayes to tend towards thy Creator? Since he hath made thee so excellent a creature,

creature, not only endued with
 life and senses; lest thou shouldst
 let thy self loose to vain sensible
 pleasures; but hath also given
 thee a rational soul, a thing spi-
 ritual, immortal, diuine; a thing
 created after Gods own Image,
 for its wonderful excellence and
 dignity; That so thou mightest
 be able to observe the profound
 mysteries of diuine wisdom, as
 well in thy self as in other
 things; and by the understand-
 ing thereof, thou mayst be en-
 flamed unto the search of true
 happiness; That thou mayest
 freely and prudently govern thy
 self in all things, and so with
 merit and honour, mayest gain
 infinite blis; That thou mayest
 exercise thy self in the contem-
 plation of Heavenly things, and
 so mayest with thy whole endea-
 your decline a wicked and sinful
 L 5 life,

life, and mayest often refresh thy self with the sweetness of a heavenly life.

io. What dost thou therefore do, as often as thou divertest thy soul from its true end, by wicked desires? Since it is not given thee, but that by virtuous exercises thou mayest make thy self like God himself; that thou mayest master the foolish passions of sensual Nature; and with true Liberty mayest proceed unto thine eternal end; that thou mayest be capable of divine grace, whereby God himself may dwell in thy heart, sweetly inclining all thy powers, according to his own good pleasure; And thou, as his true Son, mayst alwayes attend his presence, faithfully serving him, with true humility, untill he bring thee unto the secrets of his eternal posses-

possessions. How absurd therefore would it be, to subject thy soul, being so noble, so sublime, unto the dominion of carnal things, or unto the vain desires of the World; when all these world'y things are in no measure to be compared unto the Nobility of thy soul? Thou seest how great affection thou bearest unto thy rotten body, when thou wouldst not be deprived of one member thereof, for all the World; With how great diligence therefore oughtest thou to regard thy soul, lest by evil manners thou make a loss of it; when in its eternal salvation thy whole happiness consists?

II. How willingly? How cheerfully oughtest thou to offer up thy self unto the will of thy Redeemer? Saying unto him, with all lowliness of mind; Lord
Jesus,

Jesus, behold I thy Servant, I thy unworthy Creature, absolutely cast my self at thy feet, that thou mayest alwayes so deal with me, as it shall seem best unto thine infinite Majesty; humbly beseeching thee that thou wouldst alwayes reign in my heart, and in my soul, that whatsoever I have, may be wholly consecrated unto the use and service of thy most holy Name: For no tongue is sufficient to express the benefits which thou hast received from him; since they are a thousand thousand times greater than those which thou hast received from thy Parents, or any other thy Friends.

12. With how great piety hath he supported thy infancy, by degrees increasing its strength and daily administering competent supply to its nutriment? That thou mayest alwayes be
mind.

mindful that he is thy true Father, who doth not then forsake thee, when thou most needest his help; And that there cannot be a greater ingratitude in the World, then that by sin thou shouldst forsake so pious a Father: With how great providence? With how great wisdom hath he hitherto preserved thee, through the whole space of thy life, unto this present day, amidst innumerable dangers, both of soul and body? That thou mayest by no mean doubt, that all Crosses which befall thee, proceed from the hidden wisdom of God himself, for thy eternal good, how repugnant soever they may seem, unto the good of thy sensual Nature; And that it is never better with thee, then when thou forsakest these external vanities, remaining with

with God in true solitude of mind; since none so careth for thee as he doth. With how great and unspeakable bounty, doth he provide thee superna-
 tural means, whereby thy soul may attain unto infinite good, and may fully rest therein? That thou mayest with thy whole heart thirst after these things, truly good; and mayest not regard those apparent worldly goods, but only to relieve thy necessity. With how great compassion? With how much patience hath he born with thy continual defects and grievous sins? That at length returning unto thy self, thou mayest humbly throw thy self into his hands, and government; acknowledging from thy heart, thy weakness, that thou canst do nothing at all without him; and that

that thou justly oughtest to suffer any difficulties for love of him, who hath shewed so great clemency towards thee, when thou wert his Enemy.

13. Alas! who nourisheth thee? who gives thee growth? who sustains thee in thy being? who gives thee strength when thou art so weak? who sheweth thee the way of life when thou art so blind? who defends thee from being devoured by the Devil and Hell, when thou art so wicked? who affordeth thee air for breathing, the Sun for thy comfort, cloathing and other necessities for the support of thy life? Who produceth all thy Operations, when thou alone of thy self canst do nothing at all; But that good God, who so applyes his whole care and labour for thy good;
more

more than any Servant who had obliged himself unto thy continual Service? These, and infinite other benefits hath thy Creator done unto thee, that thou mayest never slacken in his love, nor ever give way unto the service of any other, either the World, the Flesh, or the Devil. Begin therefore courageously to fight against thy vices; that thou mayest alwayes keep thy mind pure, for thy so bountifull God.

CHAP.

CHAP. XXI.

Of the Redemption.

MAny complain that the yoke of Christ is hard, and that they are too much distressed with his Cross; But they therefore complain, because the true love of Christ is not as yet kindled in them; and because they understand not how great perfection, how great happiness a soul obtains by an humble suffering for Christ; since we clearly see that the true lovers of Christ do never more truly rejoyce, then when they honour Christ by their good Examples, and find his favour, by the humble bearing of his Cross. If there-

therefore thou desirest to attain unto true peace of heart, prefer nothing at all before the daily consideration of the passion, and humiliation of thy Redeemer; for by how much the more intimately thou dost embrace him in thy heart, by so much the more lovely, and sweet above all things wilt thou find him; since no man is able to express, how vehemently the love of Jesus draweth the hearts of his lovers unto him; how sweetly he resteth in their memory, amidst all their abjections and afflictions; How fervent, how meek, how humble, how sincere, how prompt, how joyful, how strong against sin, how invincible against the Devil, he maketh those that truly imitate him; And with how much humility, with how great affe-

lection they daily offer up themselves unto him; now earnestly praying unto him as their true God, for their continual necessities; now with tears bewailing him, as their Redeemer and their whole good; crucified for them; now humbly accusing themselves before him, as their supreme Judge, being so enflamed with his so great love, that they esteem nothing hard, nothing bitter, which they undergo for his glory, how much soever it be repugnant unto flesh and blood.

2. Forsake all things therefore, that thou mayest come unto Jesus, if thou desirest to come unto true salvation, and to be defended from the face of all thine Enemies; for thou wilt find none so powerful, to whom thou mayest commend thy

thy wants, to whom thou mayest lay open thine infirmities, & unto whom thou mayest recur in all dangers and adversities, as Jesus; who exercised his power in thy Redemption to such a degree, manifesting himself to be truly God; that he bound the Devil, and all the force of Hell; so that they can no more hurt thee, unless thou wilt thy self; nor can no farther tempt thee, than when, and as far as it shall please him, even thy Redeemer; That thou mayest not be hurt thereby, but mayest continually encrease thy merit by resisting; when if he had not taken thy part, thou couldst not have been one moment secure, but that the Devil might have drawn thee into Hell.

3. Thou wilt find none so benigne as Jesus, who out of his
meer

mercy, would wash thee from thy sins in his own blood; when as thou deservedst no favour or mercy, by reason of the innumerable spots and stains of sin, which thou hadst contracted; that so he might build thee up a new man, and might rescue thee out of the state of desperation, and perpetual malediction; That thou mightest be no more a servant and slave unto sin; but mightest be made a store-house of virtue, and a sanctified Temple of the Holy-Ghost. Thou wilt find none so affected with the love of thee, and the desire of thy salvation, as Jesus; who was so far led with compassion of thee, that rather then thou shouldst lose the favour of his eternal Father, and not be reconciled unto him, would take upon him-

Self

self all those humiliations and afflictions, which he suffered through his whole life, and at the time of his death; that thou mightest escape the wrath of God, and through his grace mightest begin to serve him in true humility: For by these humiliations, he taught thee the way of the highest perfection, how thou oughtest to go to the root of all vice, never leaving off untill thou hadst cast the whole mass of corruption out of thy heart; by which means also, thy very will should change the affecting of it self, into the affecting of God, acknowledging neither it self, nor any Creature, to be worthy of its affection; since God only can truly satisfie it.

4. None had ever sought thee with so much labour, with so much

much diligence, when thou wert lost in sin, if Jesus had not sought thee; for he omitted no labour, no affliction, neither during his tender infancy, nor through the whole course of his life; that he might bring thee back unto life, when thou wert perishing. With how firm a love therefore oughtest thou to cleave unto him; that thou mayest upon no occasion forsake him again; although thou wert to follow him through the Briers and Thorns; over the hedges and ditches of temporal tribulation; since they were thy vices and faults, which caused him to walk the same way!

5. None would have born with thee, with so great patience, as thy Redeemer hath born with thee; seeing thou art so vile, so vile, so worthless, if thou wert
com-

compared unto God ; since thou
 hast so often delivered thy self
 up unto sin, forgetting his cha-
 rity and labours ; since thou hast
 used so great lightness, so great
 inconstancy in his service, whilst
 he yet suffers thee to live and en-
 joy his benefits, expecting that
 at length thou wouldst return
 unto him, with true humility ;
 no tongue, no creature, is suffici-
 ent to express, how many favours,
 how great benefits thou hast re-
 ceived by Jesus ; for thou hadst not
 been predestinated unto glory,
 nor called unto grace, nor adopt-
 ed a Son, nor ordained unto
 Heaven, nor hadst received
 peace of heart, or salvation of
 soul, or any fruit of thy body,
 or of its operations, how much
 soever thou mightest in them
 have suffered the labours and
 miseries of this life. If Jesus
 were

are not thy God and thy Re-
 deemer. Have alwayes there-
 fore a care of this, that accor-
 ding to thy power, thou behave
 not thy self unworthily, of so
 great a price, so great a mercy,
 such a Redeemer; But preserve
 thy liberty and dignity, which
 thou hast received by the la-
 ours of Christ, with thy whole
 endeavour, against the Devil,
 and all Natural vice; and this
 thou wilt effect, by conforming
 thy life absolutely unto his ex-
 ample.

M CHAP.

CHAP. XXII.

Of the Imitation of Christ.

SO it behoved Christ to suffer, and to enter into his glory; And so it becometh thee to suffer, if thou wilt truly follow thy leader. Thy lesson which thou alwayes oughtest to study, consists in this, That thou thoroughly deny thy self, and that thou learn to suffer much for Christ: For all penance is troublesom in it self, but is gratefully received by fervent men, for Gods sake; because thereby merit is augmented, and abundant satisfaction is made for their faults. We soon wax cool
from

from our fervor of spirit, when we are not tried by adversity; For as long as it is in our power to enjoy good things, we never think of doing penance, but we are presently carried away unto those good things; yea, oftentimes before we can seriously judge whether they are fit for us or not: Wherefore a virtuous man, although he hath profited never so much, yet never thinks himself truly perfect; For if he but a little refrain from the guard of his senses and passions, he will certainly find a rebellious enemy within himself, which before he thought not of. Keep therefore thy Cross alwayes in thy mind, in adversity recur unto the wounds of Christ; and in prosperity be mindful of temptation, which thou canst not long be without.

M 2 : 2. It

2. It is a wonderful thing that men with so great delight tend unto things that are pleasant, and are so hardly drawn unto things that are necessary for their eternal salvation. From hence our inordinate affections manifestly appear, that we very grievously resent the least injuries that are done us; But we judge those offences to be slight which others receive from us; and if we receive any evil, we are willing to return it a hundred fold. We are quickly tired with doing good, unless we therein receive sensible pleasure, and the smallest occasions bring us disturbance; because we are not truly mortified with Christ, and because we attend not unto the right end of the work, but unto our own vain appetite: we have not respect
unto

unto the true Creator of all things, who absolutely disposeth of all things: Neither will we follow him or hearken unto him, although he would work our good by Crosses, and reduce us from our depraved affections, wherewith we are continually molested, unto true rest. Alas, how few do truly imitate Christ! how few do truly regard his passion! how fervent are we, as if we truly loved God, whilst all things succeed prosperously, and presently, by reason of any trouble with our Neighbour, or our selves; we grow cool unto all goodness! Because we are not girt unto the Combate, like true Souldiers of Christ.

3. Christ would not, that his life should be joyned with sensuality; but would want all humane consolation, that he

might lead us from sensual things, unto spiritual; from earthly unto heavenly; from the unquiet distractions of worldly men, unto a sincere tranquillity of mind. Which way so ever thou shalt turn thy self, either unto the World, or unto Men, or unto thy self; thou wilt never find true peace without the Cross; because all these in time breed a loathing, & after a while will all certainly leave thee. Miserable are those who altogether apply themselves unto the care of their bodies, and regard not what their souls are afterwards to suffer, by the sentence of the Judge. Miserable are those, who will know all things, and yet neglect themselves, and never think of that one thing that is only necessary. Miserable are those, who consume

spend their whole time in friend-
 ships with men, and hereafter
 never find friendship with God.
 What will it avail us to have
 had the whole World at our
 will, and not to amend our lives,
 by true repentance for our sins,
 whilst we have here time affor-
 ded us? All things are to be
 esteemed as nothing, besides
 the finding of Christ alone, and
 carefully to keep that way which
 he hath taught us unto the end;
 For this makes the conscience
 truly secure; but we shall be
 much ashamed of all other trifles
 in the end.

4. He therefore that will be
 a hearty Friend of Christ, let
 him alwayes think of serving
 him; let him never care what
 worldly prudence perswadeth;
 but let him alwayes meditate,
 what is most pleasing unto God,

and not to carnal sense; for peace is not obtained by shunning of labour; but the greatest disquiet, since thereby the Natural affections are strengthened, which distract the mind. And wheresoever, or with whomsoever thou shalt be, thou wilt never be at rest, unless thou procure true peace within thy self; because thou wilt alwayes carry thine Enemy with thee. The holy men of God had never found peace within themselves, nor without themselves, if they had not forsaken all things for Christ; and if they had not wholly converted themselves, to forsake themselves for God.

y. He lives happily who desires not this life, but that he may throughly repent for his sins, and so may securely attain
unto

unto eternal life. He lives most miserably, who perceives his time continually to pass, and yet labours not to obtain the life to come. He walks happily, who with true humility bewail-eth his own sins, and busieth not himself in examining the defects of others; He is most miserable, who presently coveteth all things whereunto his sense is inclined, and taketh not up his Cross, that he may follow Christ; For he that is not with me is against me, saith the Lord; and he that gathereth not with me, scattereth abroad.

6. An unconstant man hath seven-times sorrow upon sorrow; Now he desireth this, now that; yea, although he see it to be vain, to pursue his own appetite: and because he seeketh not true comfort, he is often

void of all comfort: But a sincere man thinks all labour to be justly imposed upon him, because we can never render enough unto Christ for his infinite love towards us; by any labour, by any suffering, by any humiliation; although we should lose our blood and life, and all things which we possess for love of him.

7. He that in all things is governed by vain self-love, is quickly driven from his purposes, by every wind of temptation: he is soon tyred and distracted in divine things, that hath not a heart purely to seek God; but he that desireth simply to go after Christ, is not drawn by necessity, but by Devotion; he is truly at liberty, who perceiving his flesh rebelling against good, presently says
within

within himself, Now is the time to expel mine Enemies, I will not cease until I have subdued them.

8. He deserveth not to be called the servant of Christ, that performs his works, that he may be magnified by men, and thinks not upon the innumerable benefits of his Creator, for whose sole honour, all our works are to be done. He is not worthy to be numbred amongst Christians, who sees daily how great things good men suffer for God's sake; And yet, neither by the passion of his Redeemer, nor by the examples of others, is incited unto virtue. He deserves to be banished humane society, who knows the sharpness of the Cross, which the Son of God himself bore for his sou's sake,
and

and will not stir one foot for himself, that he may procure the true Friendship of God. In all thine affairs consider how voluntarily, how freely, without the least constraint, Christ shed his blood for thee; yea, when thou wast his Enemy, and altogether unworthy of any mercy; and with how great diligence thou oughtest to thank all occasions, whereby thy soul may be separated from the most pure love of him.

9. A man ought to please himself in nothing, which this miserable World affords; because all our conversation with men is entangled with continual failings. Too much hast to speak hath often done great mischiefs: rash enterprizes have often produced the greatest damage. He that desireth humane solace,
often

often deprives himself of divine consolation; because the appetite being let loose unto small things, presently is strengthened to desire greater, and knows not how to mortifie it self, for Gods sake. We wretched worms envy one another, vilifying the actions of others; when notwithstanding we have so many defects, that no man would be able to endure us, if he knew our secret faults. Blessed is that man, who in all things so be-
 haveth himself; as if he always saw God himself present with him; and admits not that in himself, which he condemns in others. Happy is that man who makes continual war against himself; until he comes to that pass, that he can with equal joy endure adversity and prosperity, crosses and pleasures. Happy is
 that

that man, who cares not to know much of others; but hath alwayes his own defects before his eyes, thinking none more vile than himself. Acknowledge thy self alwayes a stranger in this World, as if thou didst hourly expect thy passage out of it; for the love of the World, and the love of God, cannot stand together; neither doth that repentance please God, whereby we will change our Life, for a day, or for a moneth only, and not for ever; or which stands with an affection unto occasions of sin.

10. When a man sincerely turns himself unto God, then he discovers clearly that all these outward things, which withdraw the mind from God, are most yain; then he perfectly sees into his own infirmities, and
how

how great a vanity it is, to de-
 spoil himself of divine grace
 and charity, for the sake of any
 men; then he manifestly per-
 ceives, that that only is true
 pleasure, which a man absolute-
 ly resigned hath, when he ut-
 terly forsakes himself for God;
 and how hurtful unto the soul it
 is, to give way unto his passions,
 by fruitless troubles and impati-
 ence. None doth so confound
 the Devil, as he to whom a
 temptation being offered, pre-
 sent'y without delay, begging
 divine aid, manfully sets himself
 to resist: And he who will be free
 from all disquiet, ought deeply
 to imprint in himself the pas-
 sion of our Lord; that so he may
 truly conform himself unto his
 Redeemer. It is not sufficient
 to read of it often, and present-
 ly after reading to think of it no
 more;

more; but so to study, as all the Saints of God studied it, conditionally mortifying themselves, until they found themselves wholly fit for heavenly contemplation; for, as much as a man dyes unto himself; so much doth he truly live unto God, and so much is he truly to be said to live, and no more.

II. We miserable Creatures refuse to endure temporal penance and fear not the punishments to be endured hereafter for our sins, which are infinitely more grievous. We hasten with all readiness unto vain corporal Recreations. But when we return unto God, we are wholly distracted, not regarding his infinite Majesty. This is the vanity of man's mind, that we observe with high esteem our own words and actions, never considering

considering the continual sin which we commit; when notwithstanding, we pass lightly by the merits of others, and most attentively weigh their slightest evils; We are most apt to enquire after those which favour us, and we willingly in all things adhere unto those persons, whom we most Naturally affect. Alas, how vile should we appear unto our selves, if we could so clearly look into all our defects, as God himself looks into them! and yet we are in all things to be judged according to that most exact knowledge of God.

12. Now therefore do manfully, thou faithful Souldier of Christ; there is a Crown of life proposed unto thee, wherein thou shalt rejoyce unto eternity; if thou now forsake thy self, and suffer patiently for Gods sake.
Thou

Thou must relinquish thine own sense in many things, and patiently hear many things that are unpleasing, if thou wilt have true peace with all men. A man truly pure easily passeth without dejection, through all difficulties; for by humble suffering he loseth nothing, but augments his virtue, and receives greater grace. As Christ submitted himself unto men, humbly bearing those things which they imposed upon him; So, if thou wilt be a true servant of Christ, thou oughtest alwayes to hold thy self, as a man absolutely born unto labours; and that all the Creatures justly ought to have dominion over thee, for the innumerable injuries which thou hast done unto thy Creator; and that thou art utterly unworthy to be called

called his servant. As he patiently suffered reproach, not opening his mouth, when they take evil against him; so when thou findest thy self inwardly troubled, for any mans words, or actions, thou oughtest presently to take up against thy self, the Arms of the Cross; for by subduing thine own passions, thou wilt provoke those men themselves, not to break brotherly charity; and wilt procure thine own peace.

13. Finally, as he never ceased to labour for thee, until he at last dyed upon the Cross; so oughtest thou to converse in this World, that thou mayest be absolutely mortified, unto all sensual appetites; that thou mayest not seek to do thine own will, nor to follow thine own judgment; for the smallest things per-

pertinaciously affected, do often
 grievously hinder our progress.
 Know certainly, that none in
 the World can do thee any
 harm, if thou hast not the fuel
 of evil within thy self; for if
 thou art good before God, other
 mens ill words will not make
 thee the worse; and if thou
 art ill, their good words will
 make thee never the better; if
 thou hadst not the fuel of trou-
 ble within thy self, the whole
 World could not disturb thee.
 Study alwayes therefore, how
 thou mayest amend thy self, by
 following thy Redeemer, ever
 fighting after virtue, for that is
 the whole dignity of thy soul;
 if thou hast great virtue, thou
 hast a happy soul, if none, thou
 hast a most miserable one.

CHAP. XXII.

Twelve Rules of Perfection.

on.

The first Rule of Perfection.

IN Adversity ; in Prosperity ;
 in the temptation of the flesh
 unto pride, or envy, or intem-
 perance ; in the temptation of
 the World, unto unlawful love
 of the Creatures ; in the temp-
 tation of the Devil, unto wick-
 ed actions : In all things let a
 man say thus : Blessed be God,
 that he maketh all things to
 serve me, that I might serve
 him alone : Adversity serves to
 humble me : Prosperity serves
 me to proceed the more vigo-
 rously :

rously : temptations serve me to try my strength, my patience, or my humility ; that when I see my faults, I may amend them ; and when I see amendment, I may give God thanks. Come therefore ye, blessed temptations, blessed adversity ; desolations, consolations ; ye are all blessed now unto me, being sent or permitted by my blessed God ; not to destroy, but to serve me. And this is a great part of perfection, because it takes all things from Gods hand, and makes a man bear all things equally ; in all things to merit, to vanquish, and overcome.

The

The second Rule of Perfection.

Let him think that he hath in him only two principles, to wit. God, or the Holy Ghost; and carnality, or original seeds of evil: let him think, that the Holy Ghost remains within him as a Judge or Law-giver, who every moment, either writes or dictates within us, some Laws or Rules, whereby our sensual part is to be vanquished, or humbled: and in all things whatsoever shall happen, let him say thus with himself: This is the Rule of the Holy Ghost; this is the way, here my humility, my patience, my charity is to be exercised; and after the Victory let him say; Lord teach me always thy righteousness, that my heart swerve not unto wickedness.

ness. But whensoever he shall find the carnal part rebelling, let him presently use great violence to it, and never cease to afflict, and effectually to contradict it, until it be quiet and appeased: as if it move unto pride, let him say unto it, Ah Devil! I would now, and I feriously would, that thou wert dragged through all the Streets of the World; that thou wert trodden on by men and beasts, &c. If it moveth him to envy his Brother, let him say unto it, I will effectually that thou alwayes serve this Brother, and that thou be by him contradicted in all things, and that thou beg forgiveness of him, &c. If it move him unto Gluttony, let him say unto it, open thy mouth, Devil, and I will cast in dung; and I effectually will
that

that thou eat dung, or any other filth, &c. And let him never cease, so violently to compell it unto those things, against which it is chiefly inclined; and so at length with great ease and sweetness, he will find all his Actions to be regulated as it were by certain Laws and Rules of the Holy Ghost; and it will become, as it were, a Counsellor and Secretary of God.

The Third Rule of Perfection.

Let him effectually purpose all things, to seek the contrary to the inclination of his own will, so that he follow not thereon; and in all things which happen, against his will, let him presently recollect himself, and recur unto his purpose, and

N say

say thus : Blessed be God, now
 I have my will; and whatsoever
 can befall me, I will not be
 troubled; for nothing can fall
 out against my desire and ex-
 pectation; because my will and
 desire is, to accept those things
 which cross my own will: And
 so, after many acts, he will ex-
 perience a great part of the bliss
 of Heaven, by reason nothing
 can happen unto him that may
 grieve or trouble his mind.

The Fourth Rule of Perfection.

Let him think that he is the
 Creature of God, and number
 himself amongst the vilest crea-
 tures; as amongst stones, dirt,
 dung, and worms, &c. for nei-
 ther he, nor the Noblest Empe-
 ror is more to be compared
 unto God, than any dunghill
 worm.

worm: and let him think that himself and all the Creatures were created for no other end, but for the glory of God. After that, let him endeavour to elevate his mind wholly towards God, and let him pass in a fervent, inflamed and violent manner; and of himself, and above all things created, into God. And whensoever he doth contemplate the creatures, or apply them unto his use; as when he taketh meat and drink at the Table, let him say thus; you also are the creatures of God, and we have all one end, our blessed God: Why do we stick here then in vile and sensual delight? We are not created for this, nor unto any other created end; come therefore, let us ascend unto God, and bless him with the Saints and Angels:

Oh all ye works of the Lord, bleſſe
ye the Lord, praife him, and mag-
nifie him for ever.

The Fifth Rule of Perfection.

Let him alwayes arm himſelf
with the mediation of Chriſts
Paſſion, and often think with
himſelf, by how much the more
I ſhall ſuffer for Chriſt, by ſo
much the more ſhall I be plea-
ſing unto God, like unto Chriſt,
familiar unto all the Saints:
And whenſoever manner of ſuf-
fering is given him, let him ſay
with himſelf: Blessed be God,
who now gives me an occaſion
to ſuffer ſomething for the love
of him; Our Lord Jeſus give
me alwayes manner of ſuffering;
that my filthy carnal will may
be ſubdued; all the Devils may
be put to confuſion, and his
Name

blest
 may- Name may be blessed in all my
 Actions: Let him think himself
 to be now upon the Rack; let
 him think himself pierced unto
 the heart with Nails, Swords,
 Daggers; that his head is bat-
 tered with Hammers; his feet,
 and all his members torn by wild
 beasts, devoured by Serpents,
 loads, &c. Let him think that
 he hath all the affliction that is
 in Hell, Purgatory, or the
 whole World: and let him en-
 deavour with a heart fully re-
 signed, to bear all this for the
 love of God; using these words,
 My God, and my all; woe is
 mine, that my Saviour is Cruci-
 fixed: and let him often resolve,
 saying, I desire to continue
 these sufferings for ever for the
 love of God; I will them all,
 with my whole heart.

The sixth Rule of Perfection.

Ever to examine all his thoughts, words, and actions, whether they be founded upon true humility; and if at any time he find any motions of pride, let him say thus; be thou alwayes accursed thou proud Devil; I began not this work for thee, nor will I end it for thee; Let him alwayes think, that as much as he seeks of his own glory, so much he loseth of the favour of God. He that is very proud, is very hateful unto God; and so much any man is, as he is esteemed by God, and no more. To value ones self at nothing, and to esteem highly of others is true wisdom, which Christ came from Heaven to teach us.

Screams

Screams run not from an humble Spring into high Mountains; and grace flows not from humble Jesus, into a proud heart: Let him often say thus with himself; Oh thou love of my heart, most sweet Jesus! give me this most precious Jewel of humility; let me not be found in the devilish Garment of pride, but grant that I may most deeply think on thee, and alwayes esteem my self as nothing, or if there be ought less than nothing.

The Seventh Rule of Perfection.

Let him attempt nothing at all, which savours not of obedience, and self-denial: In all his Actions let him think with himself that now he holds his own will, as some loathsome

and filthy thing in his hands ;
 and in all his actions whatsoever he doth, let him cast himself at the feet of all the creatures, and say with himself ;
 Lye there thou foul and loathsome flesh, thou hast never spared me in tempting me, nor will I spare thee in being revenged ;
 Let him think, that as an Ass, he ought to bear any thing, without murmur or contradiction : Let him ever have this in mind, wherfore camest thou hither ? Let him think, that he is Redeemed with the Blood of Christ, and that as often as he denyeth himself by obedience, so often doth he gather together some drops of that most precious Blood : And in all Acts of obedience, let him say thus with himself ; Now do I gather a drop or two of thy Blood, most
 sweet

Sweet Jesus, that so precious
 Blood be not spilt: Let him also
 say thus; Oh! why was not I a
 Cross, that I might bear my
 Lord in his Passion? Or let him
 think, that with open eyes he
 entreth the wound of the sacred
 side of our Lord; and that he
 there seeth his heart enflamed;
 and joyns his heart with the
 heart of Christ, and with entire
 resignation, he sayes with him-
 self; I esteem my self, and all
 things else as dung, that I may
 gain Christ Jesus: Or let him
 think the Cross of Christ to be
 hidden in some deep part of the
 Earth, to wit, near the centre;
 and let him think, in every act
 of obedience, that he diggeth the
 Earth, that he may come unto
 the Cross. But that he may
 know which way to come near
 unto the Cross, let him know,
 N S that

that there are three steps where-
by he may infallibly attain unto
the infinite sweetness of the
Cross, to wit, by denying him-
self in all things; in obeying
others for Christ's sake, and in
having sincere Charity towards
all men. Whosoever shall walk
by these steps, shall see how
pleasing the Lord is, and how
great is the abundance of his
sweetness. He may also exer-
cise himself in these, or the like
meditations.

1. He that patiently bears his
burthen, carries Christ on his
shoulders.

2. He that comforteth a dis-
consolate Brother, covers the
wound of Jesus

3. He that prayeth for ano-
ther in his infirmities, anoint-
eth the wearied feet of Jesus,
with *Mary Magdalene*.

4. He



4. He that pacifieth one that is angry, prepareth a bed for Jesus.

5. He that hinders idle discourse, drives the flies from Jesus Table.

6. He that hinders detractions, drives a black dog out of Jesus House.

7. He that reads well at the Table, ministers Wine to Jesus and his Disciples.

8. He that reads ill at the Table, defiles Jesus his Towel.

9. He that concealeth the infamy or scandal of his Brother, covereth the naked members of Christ.

10. He that prayes, fasteth, and renounceth all things of his own, with the three wise men, offereth unto Jesus, his gold in poverty; his myrrh, that is, his pleasure, in abstinence; Frankincense

incense and the sacrifice of his heart, in prayer.

11. He that keepeth silence, remains with Jesus in the Wilderness.

12. He that prayeth for the dead, weeps with Jesus at the Sepulchre of *Lazarus*.

13. He that totally relinquisheth his own will, beareth the Cross of Jesus unto Mount *Calvarie*.

14. He that prays for his Enemies, plucks the spear out of Jesus side.

15. He that forsaketh himself and all things, sleepeth with Jesus upon the Cross.

16. He that keepeth his heart clean and quiet, wrappeth Jesus in a clean linnen cloath.

17. He that ariseth from sin with a purpose, of amendment, riseth with Jesus from the Sepulchre.

18. He

18. He that attendeth unto good meditations; ascends with Jesus unto Heaven.

19. He that suffereth tribulation, drinks off the Cup with Jesus in the Garden.

20. He that amends himself, preacheth well unto others.

The High-way unto Christ, is to vanquish a mans self; to bear with defects; and not to seek carnal conveniency.

The Eighth Rule of Perfection.

In every work which he doth, let him think that this Act may be his last, and how great care and diligence he would have about his last Act, whereby he shall obtain either Heaven or Hell; So let him have the same care and diligence in this Act which he now doth; for
who

who knoweth whether this Act shall be his last? Let him think that as often as he doth any work with a fervent mind, all the Angels and Saints do rejoyce, and moreover will study to assist and help him; but as often as he is found cool or sloathful, the Spirit of God is made sad, and all the Angels and Saints of God are touched with grief and sorrow. If the flesh tempteth to remissness, let him say unto it; hold thy peace, Asks, I ask not counsel of thee, but of God and his Saints; For what hast thou, thy daily meat and drink, sleep and rest, which God of his meer bounty granteth thee, and hath not granted a thousand others better deserving? For what hast thou thy members and gifts of Nature, but to labour? And presently

let

let him think himself in the sight of God, and all his Saints, and embracing in his Arms the holy Crucifix, with an inflamed affection let him say; Lord, here I offer up my self in a perpetual Sacrifice; a contrite and humble heart O God despise not.

The Ninth Rule of Perfection.

Let him have God ever before his eyes, and let him study alwayes to converse inwardly with God and his Saints; and suffer outward things to pass as they are: Let him think that the Kingdom of God is within him, and that Christ and all the Saints reside there, as so many Kings, talking and conversing with his soul: Let him study to forget the cares of all outward things,

things, and let him alwayes say; be not sollicitous, O my soul, Christ will provide for thee. If he be not fit for sublime speculations, let him rest in the passion of Christ, and repose in his sacred wounds: Let him alwayes hide himself within himself, and never carry himself forth to outward things. Such as every one is within, so doth he judge outwardly: he ought to be clean within, without any entangling of the Creatures, and to have his heart pure towards God: He ought never to release his mind from heavenly meditations, and amongst many cares to live, as it were, without any care; not after the manner of the sloathful, but by the prerogative of a free mind, adhering unto no Creature: Let him often say, let that be all accursed which

which would withdraw me from
the presence of my God: My
God when shall I hold thee fast?
When shall I enjoy thee in my
inmost bowels?

The tenth Rule of Perfection.

Let him have this alwayes for
a general Rule; That whatso-
ever happens in this life; if it
favours not of the Cross of
Christ, it will never leave him
comfort or peace of conscience:
all carnal joy enters pleasing-
ly, but in the end it biteth and
destroyeth. He ought seldome
to go abroad, to fly the sight of
men, or being seen: The world
passeth, and the lusts thereof:
Let him often say with himself,
why do you distract me, ye Ba-
bylonish toys? What have you
ever afforded me but trouble of
Con-

Conscience, and grief of heart:
 Ye gave comfort for a moment,
 but afterwards forced me to re-
 pent: What can I see elsewhere
 which I see not here? Behold
 Heaven and Earth, and all the
 Elements, out of these, are all
 things made; this is a short and
 significant saying, leave all
 things, and thou shalt find all
 things: Let him alwayes study
 to keep himself, as it were, cru-
 cified and dead, since he knows
 he must of necessity dye: Let
 him think himself tyed by the
 neck with a rope unto the foot
 of the Cross; and that all the
 creatures stand about him, rea-
 dy to revenge their Creator
 upon him, for the manifold sins
 he hath committed; and let him
 think, that he must suffer some-
 what from these, for his glur-
 tony; from these, for his pride;
 from

from these, for his envy: and let him firmly purpose, to suffer all, with serious compunction of heart; deeply grieving, that he hath sinned against his most loving and gracious heavenly Father: And let him seriously say; Father, I have sinned against Heaven, and against thee, and am unworthy to be called thy Son.

The eleventh Rule of Perfection.

Let him ever endeavour to suspect himself, calling to mind his former defects; and if he can find no new ones, let him grieve for them: Let him never cease from a pious compunction of heart; let him often say with himself, woe is me, that the time of my sojourning is prolonged: My soul refuseth to be comforted, because of this, that
if

if I could fill the whole World
 with my tears, yet should I never
 sufficiently bewail the foulness
 of my sin, and the grievousness
 of the passion of my Lord Jesus
 Christ. Let him think himself
 like poor Job, full of ulcers and
 wounds; cast out from the com-
 pany of men, laid upon a dunghill;
 and so let him weep and
 bemoan his misery, saying; Lord
 rebuke me not in thine anger;
 nor chastise me in thy dis-
 pleasure: Hasten unto mine
 aid. O Lord God of my salvation.
 O let him think himself as a
 begger, full of all kinds of dis-
 eases; and that being set in the
 midst of Heaven, in the sight
 of all the Saints; he first speaks
 unto our blessed Lady, saying;
 Oh my blessed Mother, vouch-
 safe me but one small drop of
 thy tears, which thou sheddest
 in

in all the sufferings of thy Son:
Then let him speak unto the
Martyrs; for one small drop of
their blood; afterwards unto the
Confessors; and Virgins; but for
one dram of their purity: Then
let him offer them all for his
sins, in the blood of Jesus
Christ.

The twelfth Rule of Perfection,

Let him ever resolve with
himself, that the common acts
of Religion, or Devotion, are
not to be omitted, for any in-
constancy or change of mind,
for as long as we live, we are
subject to mutability; yea, whe-
ther we will or not, we shall be
sometimes joyful; sometimes
sorrowful; now peaceable, then
disturbed; now devout, then
without devotion; but a wise
man

man will govern the State; nor heedeth, he what he feels in himself, nor on which side the wind of inconstancy bloweth; but, that his intension may arrive at a due and right end. Let him have this ever written in his heart; Obedience is better than Sacrifice; and if at any time he find his own will to be inclined, either unto too much Liberty, or too much austerity, without Obedience; let him presently offer violence thereunto, and resolutely say; accursed be that austerity or Liberty, which in the least manner favours of my own will; Nor let him omit his ordinary devotion, for distractions or perturbations; for therein with some labour and difficulty, more may be

merited; then if he had
all sensible consolation.

CHAP. XIX.

Two Kinds of Humility.

The First Kind of Humility.

CHAP.

And this is the first kind of Humility.

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CHAP. XXIV.

*Two Rules of Humility.**The First Rule of Humility.*

FOR the obtaining of true, solid, real, and profound humility, it is requisite, that a man truly and really persuade himself to be the most vile of all the creatures of God; ~~and the most grievous and pernicious sinner upon the Earth;~~ And this he may persuade himself to by these demonstrations.

1. The first. Amongst all Gods creatures, I have not so
 deadly

deadly, so cruel, so wicked an
 Enemy as my self; For all good
 creatures, either desire my sal-
 vation, or serve me unto that
 end; and the evil, as the De-
 vils, seek not to damn me, but
 as I my self promote, assist, and
 consent unto it: I am unto my
 self, a secret, inward, and dis-
 sembling Enemy; others are
 open, external, and sufficiently
 known; they propose objects
 and means to choose evil, I my
 self add the inclinations, and
 consent to commit evil. From
 hence it follows, that I ought
 not to hold the very Devils, or
 any other creatures, in so great
 hatred and detestation, as I
 ought to abhor and contemn
 my self; for they tempt me not
 without my self; I seduce my
 self both with and without o-
 thers. I ought therefore al-
 ways

ways to have my self in the greatest contempt and hatred, above all other creatures.

3. *The Second Reason.* Either I judge my self to be the greatest of sinners, or not: If I so judge, I have what I seek. If I judge not my self so, I presently fall into pride, by preferring my self unto others: But that judgment which is mixt with pride, is evil and vicious; therefore that is only right, whereby I so judge my self the most grievous sinner. Also if I judge not my self the most grievous sinner by growing proud, and preferring my self before others, I commit a most abominable theft, and sacrilege, by robbing God of his glory, and ascribing it unto my self: For who discerneth me from another, but God alone?
And

And he that so sins against God, sins more grievously then any other sinners: As a man adopted into a Royal place, if he offend the King, his offence is more deeply resented than a thousand others, which the multitude daily commit. By so growing proud, therefore, I am to be esteemed a most grievous sinner: But if I grow not proud, I prefer my self unto none; and so shall esteem my self the most grievous sinner.

4. *The Third Reason.* Christ our Lord would have himself esteemed a most grievous Malefactor, and to be reviled with the name of Devil: and our holy Father Sr. Francis, always called himself the greatest of sinners: how then ought I to esteem my self?

5. The next way unto this
O a profound

profound humility, is, often to
 offer ones self unto the con-
 tempt, and contradictions of
 others; For from hence is bred
 a contempt of ones self. We
 ought also to have a simple, and
 blind obedience, forsaking our
 own will, and our own judg-
 ment, and adhering unto the
 will of another. But this hu-
 mility hath these effects. First,
 To be troubled, or solicitous
 about nothing; but about the
 love and contemplation of God
 and his Saints: For humility
 that is truly generous, suffers
 not a man in any thing to seek
 himself: he forsaketh his own
 will and judgment; he conten-
 neth honors; he thinks not
 himself worthy of any sensible
 consolations; nor to enjoy any
 of the creatures. And so a man
 is quit of all solicitude of the
 crea-

creatures, and hath nothing
 else wherein to exercise himself,
 but in loving, meditating, and
 contemplating of God, and
 heavenly things. Secondly,
 Hereby a man becomes, as it
 were, an emptied Vessel, and
 void of all self-love; and so
 is filled with the gifts and
 graces of God. Thirdly, Here-
 by a man is made a whip and
 scourge of the Devils; for a
 man truly humble, is void of
 every Creature, and full of God;
 and so the Devil equally trem-
 bles and fears to see an humble
 man, as to see God; yea, per-
 chance he is more confounded, to
 see himself overcome by a weak
 man, than by an infinite Majesty.

6. *The fourth Reason.* Who-
 soever perceives himself with
 much ease to profit in virtue;
 and that he is an example unto

others in all good, may argue thus. If here were now before mine eyes, the greatest sinner of the whole World, I would compare my self with Him in this manner. Let it be supposed, that there be two Souldiers, whereof the one hath a weak and impotent adversary, and he himself be well Armed; but the other Souldier hath scarce any Arms, and hath a most potent Adversary: If he that is well Armed, having a weak Enemy, be in the least measure foiled; his shame is greater, than if the other Souldier lose the whole Victory: so I that have a feeble Adversary, and great abundance of Gods assistance; in small things, offend more, than another worse provided, sins in greater.

7. Thus argued St. Francis;

I know my self to be the greatest of sinners, because if any other had so great abundance of aid from God, he would serve God better then I; and I am thus persuaded hereunto, because if it be supposed, that any other man hath a tractable nature, and many helps from God; by the rule of Charity, I am bound to judge the best, to wit, that such a man would not in the least things offend God, for a thousand Worlds: and if I judge otherwise, my judgment is evil, and vicious, and against charity: But I know, that I daily offend the Divine Majesty many wayes: therefore am I bound to think my self the greatest sinner. By the same argument may a man be drawn, unto so profound humility, that he may prefer Sticks and Stones,

and any the vilest Creatures before himſelf, to wit, by arguing thus. If God had given Stones the uſe of reaſon, and other helps which he hath conferred upon me, the very Stones would have ſerved him better, than I have ſerved him; therefore I ought to think that the very Stones, and all other creatures, are to be preferred unto me. By the continual exerciſe of humility, a man at length acquires a ſimple reſignation of himſelf in all things, to wit, that in all things he forſake his own will: he eaſily forſaketh his very natural inclination; whether it be inclined unto anger, or unto melancholy, or whether it affect ridiculous, outward Devotions; there is nothing which he doth not willingly leave, out of a full reſignation of himſelf.

If

If the command of his superior be that he should laugh, he will laugh; if that he should weep, he will weep; from this resignation, a man hath full power over himself, nor can any thing seem difficult unto him; he fears not death, nor Devils, nor any enemies: because he hath nothing at all left him, which they can take away. ²⁰ Such an one may go every moment unto God, saying thus, O I am all my God's, and my God is all unto me; truly my God, and my All; my Love, my Dove, my Iesus, and my All. For the obtaining of true humility, a man ought jeyfully to suffer all punishments; whether they come according to our expectation, or against it; he ought also to scorn all consolations of the creatures, and to think himself unworthy

of all Joy and Comfort.

8. That he may equally and joyfully, suffer all punishments, he ought truly and sincerely, to think himself the greatest and most wicked sinner of the whole world; and for the love of God, whatsoever sins he sees in others, he ought to punish in himself; either inwardly, by solid purposes of suffering any thing, or outwardly, by corporal Penances; so it be not against obedience. And this he may do, if he would think with himself, that he also had committed either the same or greater sins, if God by his sole goodness, had not preserved him.

9. But that he may forsake all created consolations, he ought to have a full and absolute resignation of himself, that he may say thus: Nothing is
now

now left me, but my God. This may also be done, if he could be persuaded, that he is not at all, that he was never born nor created; nor that there can any such thing (as he is) be found in nature; and that men think not that he is, but only feign to themselves a certain *chimera* of his being. And when he can be so persuaded, he will think himself to be no where; and so by forgetting himself, will forget all consolations of the Creatures. And when a man shall arrive unto this; as often as he hath recourse unto God, he shall perceive a certain true transformation into God, and in an unspeakable manner, will be made one with God himself; for what can he think himself to be, but one with God, who thinks himself to be nothing at all without God? A

*A second shorter rule of
Humility.*

1. The Devil tempteth unto three degrees of Pride: unto Complacence, that wee be delighted in our actions: and this is a certain kind of Vanity: 2. unto Arrogance: 3. unto Contumacy: by Contumacy, we despise our superiours; by Arrogance, our equals, by so much Complacence, in our own actions, we contemn our inferiours. Therefore, it behoves a valiant Soldier of Christ, to have a threefold humility; unto his superiours, for the Law of Nature; unto his Equals, for the law of Grace, unto his Inferiours, for the law of the Cross.

2. Sincere and profound humility, may be obtained by four means

means: 1. by taking all occasions that occur of humiliation, 2. by seeking occasions, if they occur not, 3. By taking the most difficult ways in occasions given: 4. by being so resolute and resigned a mind; that thou givest a blind obedience unto all Creatures. Thou shouldst ever exercise all these, and repute the omission of any one of them as a sign of some great Ingratitude towards God.

CHAP.

CHAP. XXV.

The Law of the Cross.

I. **T**O seek no manner of consolation in his own actions. *The Gloss.* Not in meat, not in Drink, not in Sleep, not in Cloathing, not in Recreation, not in Meditation, not in divine Offices, not on Earth with the Saints, nor in Heaven with the Angels; for the soul which serveth Christ for Consolation, either corporal or spiritual, either of Grace here, or Glory hereafter. cannot be said to be Chast, Noble, and Generous; but is Servile, Unfaithful, and Adulcerous, loving Christ for his Glory, not for himself. 1.

2. With the greatest joy and fervor, to seek all occasions of afflicting his own will, and contradicting his private inclinations.

The Gloss: For hereby a man obtains the highest liberty over himself, the highest resignation in all things, the highest familiarity with God and his Saints.

A Seraphical way of Meditating.

To wit, the way which the Seraphims bless God and serve him.

1. Oh the infinite plenitude of the goodness of God ! let him say no more, but stir up his affection, and joyn it unto God ; often repeating the same words : and let him do this as long as he can ; but when he finds himself
to

co wax cool, let him proceed
unto the second.

2. My God, and my All,
why do not I more love thee
in the same manner as before.

3. I hide my heart in thy
wounded heart, my delight, my
sweetness, my all! In the same
manner as before.

Aftewards let him make three
Extracies, saying nothing, nor
thinking nothing; but let him
drown his whole affection in
God, and not suffer his under-
standing to think of any deter-
minate thing: and so by little
and little, he will be led, to con-
template the unbounded, and
Infinite being of God. And this
is a very meritorious way.

And to my Joy, I have
known some, who have
often gone, and have
found, and have
of

A cherubin-like way of meditating.

To wit, when by the Cherubins
always bl-ss God.

1. The Depth, Oh the infinite depth of Gods judgements!
who knoweth whether he be to
be saved, or Reprobate? &c.
as before.

The book of Predestination.

2. Oh that men knew what it
were, to have lost God!

The book of Predication.

Oh all ye works of the Lord,
bless ye the Lord, praise him,
and magnify him for ever! Or
th's, Abyſſe! oh Abyſſe! the
judgments

judgments of God, are a great Abyſſ ! Afterwards, let him place himſelf above the Sphaer of all mutable things; and being as it were in the ſtate of Eternity : let him ſay with great affection; Oh Eternity ! oh eternity ! how little art thou thought of ? oh Eternity !

An Angelical way of meditating.

To wit, as the Angels always bleſs God.

1. Oh how ſweet a thing is it, if it could be done, to dye a thouſand times for the moſt ſweet Jeſus !

2. My heart is ready, oh God, my heart is ready. Or let the ſoul ſay, behold the Handmaid of the Lord, let it be done unto me

me according unto thy word.

3. Hail oh Cross my only hope ! Oh sweet Wood, sweet Nails ; bearing so sweet a burden !

Then let him think, that he doth most affectionately embrace the Cross in his Armes ; and let him entirely resign himself unto God at the foot thereof.

The Will of F. Paul Magdalen.

1. When I began to contemplate my true end, which I ever ought above all things to bear in mind ; I first thought, how great my vileness and detestable unworthiness was, If I were to be called before my eternal Creator, to answer unto my Judge ; insomuch that then, my most miserable vileness, by reason of
the

the innumerable sins which I had committed, was most deeply fixed in my heart: so that I thought I could never be esteemed vile enough; although all the Creatures in the whole World should tread me under their feet: And this I yet think, and shall ever think to be so; because I know my self to be most vile, and that I ought to be esteemed so by all men.

2. Whilst I thought of mine own misery, it presently came into my mind, how great was the Bounty, how great the Piety, how great the Mercy of my most sweet Saviour; that He would choose into his favor, so abominable a creature, and vouchsafe to shed his most precious Blood for me: And to think of this, is so sweet, so pleasing unto me; that I can never be sa-

riated with this Meditation; I am never able to pour out tears sufficient, to manifest my love towards Him: and I sorrow from my heart, that I have offended so sweet a Master; so pious, so gentle, so gracious a Lord; that I have not hitherto served him as I ought: that I have done so little for his honor, since although by my own industry, I had brought all the Creatures, with most intimate affection to have adhered unto him: it were to be reputed as nothing, in comparison of the infinite love which he hath shewed towards me.

3. From henceforth therefore, I *B. Paul Magdalen*, a most unworthy sinner, firmly purpose as a pure Infant, always to live under the fatherly hand of my Redeemer; that I may in all things

things observe his most holy Will, that I may be always faithful unto him, in fulfilling his good pleasure: Nor will I ever undertake any thing, unless I have first recommended it, unto my most sweet Saviour, that he may have the first place in all my words and actions, though never so small, humbly beseeching him, that he will always hold me in his hand, as truly his little child; and when he shall see me wandering, that he will vouchsafe with the wholesome rod of Mortification, to bring me back unto the right Path, wherein I may ever please him.

4. Furthermore, I also purpose, to render my self truly dutiful and obedient unto him: and whatsoever I shall discover in my self, that may impede my duty:

dutys: I will never cease untill I have cast it out, a though it be never so repugnant unto my nature, although it would make me never so vile and abj ect before men; for I know that my felicity is to please him: What therefore do I care, how despicable soever I become, so I may gain his love?

5. Whilst I purposed these things, I presently thought how unworthy a thing it were, if I should behave my self, like an ungrateful and unmannerly servant, before so sweet and gracious a Master; that therefore I may testify my gratitude towards him; I now firmly purpose, to shun no crosses, no labors whereby I may procure his glory: and if I should be able to induce the whole World to love him; I resolve to do it; although

although I should Preach unto them naked, my whole life: For I certainly know that none can have the true love of Jesus Christ, that can be silent in his praise, or be ungrateful unto him; seeing all the Saints in Heaven, adhere unto him with so great fervor, that they would never be deprived of his love, although they might obtain all other created felicity possible.

6. I most firmly therefore purpose with my self, to have my Redeemer for my Master, and I will always live, as his poor Novice; that I may always have him in my presence, that I may perform all my duties as if they were his express Precepts; that his Will may be the rule of all my actions. I will daily confess my faults unto him Morning, Noon, and Night.

Night : I will take especial care to procure his familiarity, and I will always converse with him, as any the most abject Novice in the presence of his Master, and whatsoever I shall see laudable in other Novices, that I firmly take upon me, to exercise in my self.

7. From henceforth I intend to live, as if I had nothing to do, to think of others, nor will I think of any others offences, but from my heart I forgive all things whatsoever they have done unto me : and I earnestly desire they will do the same to me : and I resolve to take all things, as from the hand of my Redeemer ; for I know that nothing happens unto me here, without his permission, and that he intends, in all things, to work my salvation.

tion. Farewell therefore all
the World, and farewell all
Affection unto temporal things:
And let Jesus alone come unto
me: let him wholly possess me,
let him wholly replenish me,
that I may ever live with him,
and be for ever made partaker of
his infinite love.

8. Finally, because I am ne-
ver able to make satisfaction un-
to my most holy Saviour, for
his infinite benefits bestowed on
so wretched a man; therefore
from henceforth, I bequeath
unto him my whole Soul, my
Senses, my whole Judge-
ment, my whole Will, and
whatsoever else is in me; that
they may be absolutely at his
disposing, to do with them
whatsoever he pleaseth: No
will I any more possess them un-
to mine own use, but will
willingly

willingly deprived of them ; I
 utterly renounce both my self,
 and all other created things
 whatsoever, for him ; that no-
 thing may hinder the absolute
 authority, the perfect domini-
 on of my most merciful Re-
 deemer ; but that he may esta-
 blish his Kingdom in me ; that
 he may wholly govern me ; may
 urge and compel me by his most
 wholesome inspirations, and
 chastisements, always to obey
 his most holy Will. I also de-
 liver up my body, unto the ser-
 vice of all men ; unto all labor,
 unto all humiliation, that I
 may refuse nothing, whether I
 am to suffer it from Men or De-
 vils, which may procure the
 glory of my Redeemer, and
 magnify the power of his Grace.
 I bequeath all my Labors, all
 my Devotions, unto the most
 P 2 bleſſe

blessed *Virgin-Mother* of God,
 whom from the beginning of my
 Conversion, I chose for my Mo-
 ther; and have ever so found her,
 a most faithful and tender Mo-
 ther in all my Necessities; and
 I know that none can serve her
 with true Devotion, but that
 he will receive infinite benefits
 by her service. I bequeath all
 my penances and mortifications
 unto *St. Francis*, whom I have
 for my Father; unto *St. Paul*
 whom I have taken for my Pa-
 tron; *St. M. Magdalen*, whom
 I have chosen for my Sister; and
St. Clare, whom I especially have
 for my Companion; and I
 know, that from the time I
 contracted with her; God has
 granted me innumerable favours.
 Finally, all my care and solli-
 citude, I bequeath unto my
 Crucified Lord *Jesus Christ*.
 humbly

humbly beseeching him, that
 he will ever keep me in true
 humility; in a true depression
 of my heart, under the yoke
 of his Cross; that by no e-
 lation of mind, or presump-
 tion of my own virtue, I may
 ever depart from him: I also
 most humbly beg, that in all
 the occurrences of my life, he
 will ever guard me with his
 holy aid, and special Grace;
 because without his Direction
 and Protection, I can never
 perform any kind of good;
 and whilst I live under his
 direction, I know that the
 whole World cannot prevail
 to do me any harm. There-
 fore let Jesus Christ himself,
 the beloved desire of my heart,
 be unto me all in all.
 Thus I firmly purpose and
 desire from the bottom of my
 P 3 heart.

heart. So be it, so be it. Amen.
Come Lord Jesus ; come
quickly.

Drawn this 21th. of Jan.
on the Feast of St. Agnes,
in the Year 1634. in the
Convent of English Fry-

...and you to which level. Some

Some Pious Simile's
 le's of the same Re-
 verend Father and
 Martyr.

AS Fire, when it first o-
 perates upon green
 Wood, maketh a great
 noise, and casteth out
 Flames on every side; but the
 Wood being fully overcome,
 and converted into fire, the fire
 then recollects it self unto the
 inward parts of the wood, cov-
 ering it self, with a thin ashes;
 in that manner that it cannot
 so much as be seen; yet if it be
 touched, it will appear to be
 truly fire; So, in the beginning
 of a mans Conversion, the

divine love becomes more sensible and burning, every way casting forth flames of Devotion ; but nature being vanquished, and turned into custome ; It then becomes less sensible, and is drawn inwards ; yet occasion being given, it presently discovers it self, as the fire that lies hidden under the ash.

2. As the Sun, when the Air is clear, is easily seen ; but if a Cloud intervenes, is then no longer discernable ; and yet the Sun truly remains in all his Splendor : So the mind remaining serene, the rays of divine grace, are easily discerned ; but the soul being afflicted, it is then hardly perceived ; and yet it remains in the soul in its full splendor ; as long as thou consentest not unto sin.

3. As

3. As a man that hath many Enemies ; if he abide at home, although he do no great matter ; yet he is secured from his enemies : so if thou do frequently recollect thy self, although thou seemest little to profit by this recollection ; Nevertheless, thou wilt thereby avoid many hurtful occasions, and wilt be the better disposed to receive divine grace.

4. As Flowers put in a Pot, are carried hither and thither, and may be set any where, and for a while shew themselves in great beauty ; but the inward Sap failing, by little and little they fade, and lose all their beauty : so Devotion which relyeth upon humane favor, &c.

5. As a Table supported by equal feet, holds all things that are set upon it ; but if it hath one lon-

ger and another shorter, it will keep nothing; so if the affections of the soul, be equally and indifferently disposed unto all things by true resignation; the soul will then easily bear all things, as a firm and unmoved Table; but if it be inordinately affected, unto any created desire, it cannot be perfectly subject unto God in all things, nor firmly bear his Cross.

6. As in a Journey, all parts of the way are not the same; for sometimes we must go over Hedges, sometimes through Woods where enemies lye hidden, sometimes through Dirt, where the feet are fouled: So, in the way unto Heaven, &c. And although thou goest often the same way, & dost sometimes pass without difficulty; yet thou wilt often find difficulties, which at other times thou didst not

meet withall; and yet thou must go forwards, if thou wilt reach thy Country.

7. As he who carries a Staff in his hand; if he use it, it will be a help unto him in a Journey; but if he only carry it in his hand, it will be a burthen unto him: so, he that hath many good purposes inspired by God, if he use them, and reduce them into practise, they will much help, and defend him against his enemies; but if he neglect them, or only bear them in mind, they will be a burthen unto his Conscience, when he shall think that he hath frustrated the grace of God, and hath not observed the purposes made by him.

8. As the *Ant*, gathers not all his Provision at one journey; but with much industry, with great

get and another shorter, it will keep nothing; so if the affections of the soul, be equally and indifferently disposed unto all things by true resignation; the soul will then easily bear all things, as a firm and unmoved Table; but if it be inordinate-ly affected, unto any created desire, it cannot be perfectly subject unto God in all things, nor firmly bear his Cross.

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8. As the *Ant*, gathers not all his Provision at one journey; but with much industry, with great

great labor, with frequent Journeys: so, he that tendeth towards God, gains not all Perfection at once; but by continual labor and exercise, untill he come to the time of Rest.

9. As a Lazy Travailer, after a Mile or two, presently seeks a convenient place, to rest him in his Journey; and finding a place in a Wood, is so much taken with the pleasantness of it, that presently forgetting his Journey, falls a sleep; and the more soundly he sleeps, the more unfit he is for Travail; yet at length, perceiving the day to draw towards an end, and the Sun near setting; remembering he has a Journey to make, he resumes new courage; and perhaps will travail more miles in one hour towards the end of the day, than otherwise he would

would have gone in three, untill he arrive at the City: So a sinner, may perhaps at the latter end of his life, be perfectly converted unto God; and therefore we are to despair of none in this life.

10. As a Painter at the beginning of his Art, by reason he is not as yet expert, doth often with a strong apprehension, recollect the rules of Painting; but when he is grown expert, he doth seldome with an actual apprehension, think over those rules; and yet they are those, which habitually lye hid in his mind, whereby he is always moved: so a beginner is strongly moved with the passion of Christ, and other motives of Devotion; but becomming perfect, he feeleth not so strong an apprehension, and yet it is
the

the passion of Christ that moves him, lying hid in his soul.

II. As the Son of some Noble man, living in a strange country, and brought unto misery, although he be compelled to undergo mean offices, to make fires, to defile himself with coals: yet there will still appear some marks of his Nobility, either in the gravity of his behavior, or in the prudence of his speech, or in the shape of his body, from whence any man might say, certainly this is not the Son of any Pefant, but a true Gentleman: so one that is predestinated, being separated from God by mortal sin, made a slave of the Devil, oppressed with grievous misery, and sullied with the coal of sin, retaineth yet some marks of his Predestination; for there are discerned

discerned in him good inclinations, a decible ingenuity, honest manners, or some such like; these are at least, remote marks of predestination, to which afterwards do follow vocation, and justification, that he may truly return unto his Heavenly Father.

12. As in the Winter time, a man gathers together his Cloaths, and girds himself closer, least he take cold; but in the Summer, he leaves off his Cloaths, by reason of the Heat, and for the benefit of Air, and so going almost naked, exposeth himself unto the Air, and the influences thereof, and doth by that means, easily cast himself into sundry Diseases: so in the time of Adversity, we then walk more warily, being habited in the garments of Devotion

votion and Penitence ; but Prosperity coming , we then lay by those garments, and so, by outward occasions of sin, we are easily drawn unto sinning.

13. As he who were to go in a Chariot, unto such a City, so he were sure to come unto the City ; what matter were it, whether the Chariot were of Gold or of Wood ? so he who by exercises of Obedience goeth towards Heaven ; what matter is it, whether the exercises be humble or sublime ; whether they proceed from this or that Superior ?

14. As he that goes up into a high Tower , ascendeth by steps , and if he look downwards, he will find a giddiness in his head, whereby he will be hindered from ascending farther :

So he that climeth unto the height of Perfection, must go by degrees, and if he look behind him, from the remembrance of occasions past, he will be apt to find a weakness, whereby he will become unfit to clime higher.

15. As a Flint, can never be brought unto another shape, how much soever it be hewed; so that it will rather be broken, than be changed unto another shape: So the heart of a Perverse man, can with no admonition or punishment, be converted unto good, unless divine grace and assistance, do in an especial manner dispose him.

16. As he that moderately uses the heat of the Sun, will very well perceive a strengthening of his body; but if he expose himself too long unto the

the beams of the Sun, he will find a great weakning of his head and body: so he that doth moderately use the Creatures, and only for necessity, will receive great refreshment by them; but if he immoderately affect them, he will soon find a blinding of reason, and a weakning of his affection unto God; Yea, in spiritual and the best things if thou use them immoderately, thou wilt soon take hurt; but if thou proceed moderately, they will much avail thee.

17. As a Ship, whilst she goeth a straight Course, is very well holpen, by the Wind and Tide, that she may soon dispatch her Voyage; but if she decline from her straight course, she easily runneth upon Rocks, where she may suffer Shipwrack: So, he that goeth in the straight way

way of Religion, proceedeth happily; being carried on by the stream of Religion; and the breath of the Holy Ghost; but if he vary from the straight way, he will quickly run into divers precipices of temptation; but he that doth wisely, will keep the straight way, and the more exercises he is burthened withal, the more humbly and securely doth he proceed; as a Ship well laden, &c.

18. As he who on shipboard, pulls the Rope of the Anchor, draws not the Anchor towards him, but himself towards the Anchor, untill he arrive at a safe Port: So he that liveth in Religion, ought not to draw Religious customes unto his own opinion; but to submit himself and his own will unto Religion, that he may rather study to be drawn,

drawn, then to draw unto himself : and then will he come safe unto his wished Haven.

19. As some Trees are beautified with many Blossoms, but in fruit time bear little Fruit : So those who are not well rooted in the fear of God, in the beginning boast much, but afterwards, bring forth no Fruit.

FINIS.



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